A PREPARATIVE TO MARIAGE.

(·)

* The ſumme whereof was ſpoken at a contract, and inlarged after.

Whereunto is annexed a Treatiſe of the Lords Supper: and another of Vſurie.

By Henrie Smith.

About him see Ath. Oxon. Vol. 1. col. 90 & Stratford Lib.

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NOBILISSIMO VIRO GVILIELMO CECILIO, Equiti aurato, Baroni Burghleienſi, *ſummo Angliæ Theſaurio*, & Cantabrigienſis Accademiæ Cancellario, *Henricus Smithus* hæc tria pignora in grati animi teſtimonium conſecrauit.

Because Christ hath witnessed
me from [illegible]

To the Reader.

BEcauſe ſicknes hath reſtrained me from preaching, I am content to do any good by writing. Happie is that Author which is in ſtead of other, that after his Booke is reade, men neede reade no moe of that matter. I goe vppon a Theame which many haue trauerſed before mee prolixely, or curſorily, or barrenly: If I haue performed by ſtudie any more then the reſt, let my Reader iudge, and giue glory to him which teacheth by whome he will. What I haue endeuored my ſelfe doe feele, and others knowe. We are ignorant of many things for a few that we vnderſtand: but I haue beene alwaie aſhamed, that my wrightings ſhoulde weigh lighter for want of paines, which

Reuerendiſſ. Couerdalu excipio.

is the bane of printing, and ſurfetteth the Reader. Now I ſende thee like a Bee to gather Honie out of flowers and weedes. Euery Garden is furniſhed with others, and ſo is ours. Reade, pray and meditate; thy profit ſhall be little in any booke, vnleſſe thou reade alone, and vnleſſe thou reade all and recorde after, as the Bereans *did the Sermon of Paule. It is one of the birthes of my fainting, therefore take it with a right hande, and if thou finde any thinge that doth make thee better, I repent not that others importunitie hath obtained it for thee.*

Gen. 49. 1. *Farewell. As* Iacob *bleſſed his ſonnes when hee left them, ſo now I muſt leaue my fruite to others, I pray God to bleſſe it, that it may bringe foorth fruite in o-*

2. Cor. 16. 2. *ther, and bee the ſauour of life to all that reade it.*

Thine in Chriſt,

H. S.

[*Henrie Smith.*]

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A PREPERATIVE TO MARRIAGE.

YOV are come hether to be contracted in the Lord, that is, of two to be made one: for as GOD hath knit the bones and sinewes together for the strengthening of mens bodies, so hee hath knit man & woman together for the strengthening of theyr lyfe, because two are firmer then one: and therefore when God made the woman for man, he said, *I will make him a helpe:* shewing that man is stronger by hys wife. Euery marriage, before it be knit should be contracted, as it is shewed

Eccle. 4. 9.

Gene. 2. 18.

Exo.22.16 *Deu.22.28.* in *Exo.22.16.* and *Deut.22,28.* which stay betweene the contract and the marriage, was the time of longing for theyr affections to settle in, because the deferring of that which we loue, dooth kindle the desire, which if it came easily & speedily vnto vs, wold make vs sette lesse by it. Therefore we reade how *Ioseph* and *Mary* were contracted before they were married. In the * contract Christ was conceiued, and in the marriage Christ was borne, that he might honour both estates, virginitie with his conception, and marriage with his byrth. You are contracted but to bee married, therefore I passe from contracts to speake of marriage, which is nothing els but a communion of life between man and woman, ioyned together according to the ordinance of God.

Why contracts goe before marriages.

Mat.1.18. * That is, between the contract & the marriage. *Luke.1.27. & 42. & 49. &c.*

What marriage is.

First I will shew the excellencie of marriage: then the institution of it: then the causes of it: then the choyse of it: then the duties of it: and lastly the diuorcement of it.

The parts of this treatise.

Well

Well might *Paule* say, *Marriage is honourable*, for God hath honoured it himselfe. It is honourable for the author, honorable for the time, and honorable for the place. Whereas all other ordinaunces were appointed of GOD by the hands of men, or the hands of Angels, marriage was ordeyned by God himselfe, which cannot erre. No mā nor Angel brought the wife to the husband but GOD himselfe: so marriage hath more honour of God in this, then all other ordinaunces of God beside, becauſe he solemnized it himselfe.

Heb.13.4.

Three excellencies of marriage.

Act.7.53.

Heb.2.2.

Gen.2.22

Then it is honourable for the time, for it was the first ordinance which God instituted, euen the first thing which hee did after man and woman were created, and that in the state of innocencie before eyther had sinned, like the fineſt flower, which will not thriue but in a cleane ground. Before man had any other calling he was called to be a husband: therfore it hath the honour of antiquitie aboue all o-

Marriage the first ordinance of GOD.

ther ordinances, becauſe it was ordained firſt, and is the ancienteſt calling of men.

Then it is honorable for the place, for wheras all other ordinances were inſtituted out of *Paradiſe*, marriage was inſtituted in *Paradiſe* in the happieſt place, to ſignifie howe happy they are that marry in the Lord, they doe not onely marry one another, but Chriſt is married vnto them, and ſo marriage hath the honor of the place aboue al other ordinances to, becauſe it was ordained in *Paradiſe*.

As God the Father honoured mariage, ſo did God the ſonne, which is called, *the ſeede of the woman*: and therefore marriage was ſo honoured amongſt womē becauſe of this ſeede, that when *Elizabeth* brought foorth a ſonne, ſhe ſaid, that God had taken away her rebuke: counting it the honour of women to beare children, and by conſequence, the honour of women to be married; for the chyldren which are borne out of mariage

Gen. 3. 15.

Luke. 1. 25

are

are the dishonor of women, & called by the shameful name of bastards. *Deu.23.2.*

As Christ honoured mariage with his birth, so he honoured it with his miracles: for the first miracle which Christ did, he wrought at a mariage in *Chanaan*, where hee turned theyr water into wine: so, if Christ be at your marriage, that is, if you marrie in Christ, your water shall be turned into wine, that is, your peace, & your rest, and your ioy, and your happines shall begin with your marriage: but if you marry not in Christ, then your wine shall be turned into water, that is, you shall liue worse heereafter thē you did before. Christs first myracle at a mariage. *Iohn.2.8.*

As he honoured it with miracles, so he honoured it with prayses: for he compareth the Kingdom of God to a wedding, and he compareth holinesse to a wedding garment. And in the fift of *Canticles* he is wedded himselfe. *Mat.22.2* *Verse.11.* *Cant.5.9.*

Wee reade in Scripture of three marriages of Christ. The first was, Three marriages of Christ.

1. when Christ and our nature met to-
2. gether. The seconde is, when Christ and our soule ioyne together. The
3. third is, the vnion of Christ and hys Church. These are Christes 3. wiues. As Christ honoureth marriage, so doe Christes Disciples: for *Iohn* calleth the coniunction of Christ & the faithfull, *a Marriage*. And in *Reuel.* 21.9. the Church hath the name of a Bride, wheras Heresie is called a harlot. Further, for the honour of marriage, *Paule* sheweth howe by it the curse of the woman was turned into a blessing; for the womans curse was the paines which she should suffer in her trauaile. Nowe by marriage thys curse is turned into a blessing: for children are the first blessing in al the Scripture. And therfore Christ saith, that so soone as the mother seeth a man child borne into the world, shee forgetteth all her sorrowes, as though her curse were turned into a blessing. And further, *Paule* saith, that by bearing of Chyldren, if shee continue

Reu.19.7.

Reu.21.9.

Reu.17.1.

By mariage, the womas curse turned to two blessings.

Gene.3.16

Gen.1.28

Iohn.16.21.

1.Tim.2.15

*in

* in faith and patience, ſhee ſhall be ſaued: as though one curſe were turned into two bleſſings. For firſt ſhee ſhall haue children, & after ſhe ſhall haue ſaluation. What a mercifull God haue we, whoſe curſes are bleſſings? who would haue thought that God had hid a bleſſing in his curſe? So he loued our Parents when he puniſhed them, that he could ſcarce puniſh them for loue, and therefore a comfort was folded in his iudgement.

* For thoſe paines will try her faith.

Note.

To honour marriage more, it is ſaid, that God toke a rib out of *Adams* ſide, and thereof built the woman. He is not ſaide to make man a wife, but to builde him a wife, ſignifying, that man and wife make as it were one houſe together, and that the building was not perfect, vntill the woman was made as well as the man, therefore if the building be not perfect now, it muſt be deſtroyed again.

Gene. 2. 22

Before God made the woman, it is ſaid, that he caſt the man into a ſleep, and

A note of Adams ſleepe.

Gen.2,21. and in hys ſleepe hee tooke a rib out of his ſide, and as hee made the man of earth, ſo hee made the woman of bone, while *Adam* was a ſleepe.

Thys dooth teache vs two things: as the firſt *Adam* was a figure of the ſeconde *Adam*, ſo the firſt *Adams* ſleepe, was a figure of the ſecond *Adams* ſleepe, and the firſt *Adams* ſpouſe, was a figure of the ſeconde *Adam.* ſpouſe. That is, as in the ſleep of *Adam*, *Eue* was borne, ſo in the ſleepe of Chriſt the Church was borne; as a bone came out of the firſt *Adams* ſide, ſo blood came out of the ſeconde *Adams* ſide. As *Adams* ſpouſe receiued lyfe in hys ſleepe, ſo Chriſts ſpouſe receiued life in hys ſleepe: that is, the death of Chriſt is the life of the Church, for the Apoſtle calleth death a ſleepe, but Chriſt which died is called life, ſhewing that in his death we liue. Secondlie, thys ſleepe which the man was caſt into, while his wife was created, doth teach vs, that our affections, our luſts, and

1.Cor.15, 22,& 45.

Ephe.5,14. Iohn.14,6.

A note of Adams ſleepe.

our

our concupiſcences, ſhoulde ſleepe while wee goe about this action. As the man ſlept while his wife was making, ſo our fleſh ſhould ſleep while our wife is chooſing, leaſt as the loue of Veniſon wan *Iſaack* to bleſſe one for another, ſo the loue of gentrie, or riches, or beautie, make vs take one for another. *Gen.27.3.*

To honour marriage more yet, or rather to teach the married howe to honour one another, it is ſaide, that the wife was made of the husbands rib: not of his head, for *Paule* calleth the husband the wiues head: nor of the foote, for he muſt not ſette her at his foote: the ſeruaunt is appointed to ſerue, & the wife to helpe. If ſhe muſt not match with the heade, nor ſtoope at the foote, where ſhall hee ſette her then? Hee muſt ſette her at hys hart, and therefore ſhee which ſhould lye in his boſome, was made in his boſome, and ſhould be as cloſe to him as his ribbe of which ſhe was faſhioned.

A note of Adams rib. *Gen.2,22. Ephe.5.28.* The Fathers obſeruation.

Laſtly,

Laſtly, in all Nations the day of marriage was reputed the ioyfulleſt day in all theyr life, & is reputed ſtill of all, as though the Sunne of happines began that day to ſhine vpon vs, when a good wife is brought vnto vs. Therefore one ſaith, that marriage doth ſignify merriage, becauſe a plaifellow is come to make our age merrie, as *Iſaack* & *Rebeccah* ſported together.

Salomon conſidering all theſe excellencies, as though we were more indebted to God for thys than other temporall gifts, ſaith: *Houſe & riches are the inheritance of the fathers, but a prudent wife commeth of the Lord.* *Prou. 14.14*

Houſe and riches are giuen of God, and all things els, and yet hee ſaith, houſe and riches are giuen of Parents, but a good wife is gyuen of God: as though a good wife vvere ſuch a gift as we ſhold account from God alone, and accept as if he ſhold ſende vs a preſent ſom heauen, with thys name written on it, *The gift of God.*

Thus Adam doth. *Gene. 2.*

God.

Beaſts are ordained for foode, and cloathes for warmth, and flowers for pleaſure, but the wife is ordained for man, like little *Zoar*, a Cittie of refuge to flie to in all hys troubles, and there is no peace comparable vnto her, but the peace of conſcience. *Gen.29,20.*

Now it muſt needes be, that marriage, which was ordained of ſuch an excellent Authour, & in ſuch a happie place, and of ſuch an auncient time, and after ſuch a notable order, muſt likewiſe haue ſpeciall cauſes for the ordinance of it. Therfore the holy Ghoſt dooth ſhew vs three cauſes of this vnion. One is, the propagation of children, ſignified in that whē *Moſes* ſaith, *He created them male and female*, not both male, nor both female, but one male, and the other female, as if he created them fit to propagate other. And therfore when he had created them ſo, to ſhewe that propagation of children is one ende of marriage, hee ſayde vnto them, Three cauſes of marriage. *Gene.27.*

In-

Gene.1.28 *Increase and multiplie*, that is, bring forth children, as other creatures bring foorth theyr kinde. For thys cause marriage is called *Matrimonie*, which signifieth Mothers, because it makes them Mothers, which were Virgins before: and in the seminarie of the world, without which al things should be in vaine, for want of men to vse them, for God reserueth the great Cittie to himselfe, and this suburbs he hath sette out to vs, which are regents by sea and by lande. If children be such a chiefe end of mariage, then it seemes that where there can be no hope of children, for age & other causes, there marriage is not so lawful, because it is maimed of one of his ends, and seemes rather to bee sought for wealth, or for lust, then for thys blessing of children. It is not good grafting of an olde head vpon young shoulders, for they wyll neuer beare it willingly but grudgingly.

Why marriage is called, *Matrimonie*.

Without marriage all thinges should be vaine.

This is signified in *Deu.23.1.*

Twise the wife is called, *the wife of thy youth*, as though when men are old,

Prou. 5. 18.

old, the tyme of marrying were past. Therefore God makes such vnequal matches so ridiculous euery where, that they please none but the parties themselues. *Mala. 2. 13*

The second cause is to auoid fornication: thys *Paule* signifieth, when he sayth: *For the auoyding of fornication, let euery man haue his owne wife.* He saith not for auoyding of adulterie, but for auoiding of fornication, shewing, that fornication is vnlawfull to, which the Papists make lawful, in mainteyning their Stewes, as a stage for fornicators to play vpō, & a Sanctuary to defend them, like *Absoloms* Tent, which was spread vpon the toppe of the house, that all *Israel* might see how he defiled his fathers concubines. The second cause. *1.Cor.7.8.* Papists Stewes. *2.Sam.16. 22.*

For thys cause, *Malachi* saith, that God did create but one woman for the man, hee had power to create moe, but to shew that he wold haue him sticke to one, therefore he created of one rib, but one wife for one husband. *Mala.2.15.*

husband: & in the Arke, there were no moe women then men. But foure wiues for foure husbands, although it was in the beginning of the world, when many wiues might seeme necessary to multiply mankinde.

1. Pet. 3, 20

If any might haue a dispensation herein, it seemes the Kings might be priuiledged before any other, because of theyr succession to the Crowne, if hys wife should happen to be barren. And yet the King is forbiddē to take many wiues in *Deu.* 17. 17. as well as the Minister in *1. Tim.* 3. 2. shewing, that the danger of the state, doth not counteruaile the danger of fornication. For this cause we reade of none but wicked *Lamech* before the Flood, that had moe wiues then one, whom *Iouinian* calleth a monster, becausse hee made two ribs of one. And another saith, that the name of his second wife doth signifie a shadow, becausse she was not a wife but the shadowe of a wife: for thys cause the Scripture neuer byddeth

Deu. 17. 17
1. Tim. 3, 2.
Gen. 4. 23.

man

man to loue his wiues, but to loue his wife, and ſayth, *They ſhall be two in one fleſh*, not three, nor four, but onely two. For thys cauſe, *Salomon* calleth the whoriſh woman a ſtrange woman, to ſhew that ſhe ſhould be a ſtranger to vs, and wee ſhoulde be ſtrange to her. For this cauſe, children which are borne in marriage, are called *Liberi*, which ſignifieth free borne: & they which are borne out of marriage, are called Baſtards, that is, baſe borne, like the Mule which is ingendred of an Aſſe and a Mare. Therefore adulterers are likened to the deuill, which ſowed another mans grounde, other ſow for a Harueſt, but they ſowe that which they dare not reape. Therefore children borne in wedlocke are counted Gods bleſſing, becauſe they come by vertue of that bleſſing, *Increaſe and multiply*. But before *Adam* and *Eue* were married, God neuer ſaide, *Increaſe*, ſhewing, that he did curſe and not bleſſe ſuch increaſe. Therefore

Mat. 9. 5.

Prou. 2. 16

Gen. 36. 24.

Fornicators like the deuill.

Mat. 13. 25.

Pſal. 128. 4

Gen. 1. 28.

we

Baſtards.

we read not in al the ſcripture of one Baſtard that came to any good, but onely *Iphtah*, and to ſhew that no inheritance did belong to them in heauen, they had no inheritāce in earth, neyther were counted of the congregation, as other were. *Deut.23.2.*

Iudg.11,1.

They might be ſaued, but they had the marke of a curſe.

Nowe, becauſe marriage was appointed for a remedie againſt fornication, therefore the Law of God inflicted a ſorer puniſhment vpon thē which did commit vncleannes after marriage, then vpon him which was not married, becauſe hee ſinned although he had the remedie of ſinne, lyke a rich theefe which ſtealeth, and hath no neede.

Leui. 20.10. Deu.22.22.

Married fornicators.

Now if marriage be a remedie againſt the ſinne of fornication, then vnleſſe Miniſters may committe the ſinne of fornication, it ſeemes that they may vſe the remedie as well as other: for as it is better for one man to marrie thē to burne, ſo it is better for all men to marrie then to burne: and therefore *Paule* ſaith, *Marriage*

The marriage of Miniſters.

1 Cor.7.9.

Heb.13.4.

is honourable amongſt all men. And a-
gaine, *for the auoyding, of fornication,* 1.Cor.7.
let euery man haue his wife. And as
though hee did fore-ſee, that ſome
woulde except the Miniſter in time
to come, in the firſt of *Tim.3.2.* hee
ſpeaketh more preciſely of the Mi-
niſters wife, then of any other, ſay-
ing, *Let him be the husbande of one*
wife, and leaſt ye ſhould ſay that by 1.Tim.3,2.
one wife, hee meaneth one Benefice
like the Papiſts. Hee expoundeth
himſelfe in the fourth verſe,& ſayth,
that he muſt be one that can rule his
houſe well, and his children. Sure
God would not haue theſe childrē to
be Baſtards,& therfore it is lyke that
he alloweth ŷ Miniſter a wife. Ther-
fore *Paul* ſaid well,that he had no cō-
mandement for virginitie, for virgi- 1.Cor.7.6.
nitie cannot be cōmanded, becauſe it
is a ſpecial gyft,but not a ſpeciall gift
to Miniſters,& therfore they are not
to be bound more than other. A pe-
culiar gyft may not be made a gene-
rall rule, becauſe none can vſe it, but

they which haue it. And therefore in
1.Cor.7.17 1.Cor.7.17. he sayth, *As God hath distributed to euery man, so let him walk.* That is, if hee haue not the gyft of continencie, hee is bound to marrie, and therefore *Paule* commaundeth in the seaueth verse, whether he be Minister or other, *If they cannot abstaine, let them marry*, as though they tempted God if they married not.

Gene.2.18 The Lawe was generall, *It is not good for man to be alone*, exempting one order of men no more than another. And againe, Christ speaking of
Mat.19.11 chastitie, saith, *All men cannot receiue this thing.* Therfore vnlesse we know that thys order of men can receiue thys thing: Christ forbids to binde them more than other, and therefore as the Priestes vvere married that taught the Lawe, so Christ chose Apostles which were maried, to preach the Gospell. Therefore the doctrine of Papists, is the doctrine of deuils,
1.Tim.4.3. for *Paule* calleth the forbidding of marriage, the doctrine of deuils, a fit

title

title for all theyr bookes.

Laſtly, if marriage be a remedie againſt ſinne, then marriage it ſelfe is no ſinne: for if mariage it ſelfe were a ſinne, we might not marrie for any cauſe, becauſe wee muſt not doe the leaſt euil that the greateſt good may come of it: and if marriage be not a ſinne, then the * duties of marriage are not ſinne, that is, the ſecrete of marriage is not euill, and therefore *Paule* ſaith, not onely *Marriage is honourable*, but the bed is honourable, that is, euen the action of marriage is as lawfull as marriage. Beſides, *Paule* ſaith, *Let the husbande giue vnto the wife, due beneuolence*, heere is a commaundement to yeelde this duetie: that which is commaunded, is lawful; and not to doe it, is a breache of the commaundement. Therefore marriage was inſtituted before any ſinne was, to ſhew that there is no ſinne in it if it be not abuſed: but becauſe this is rare, therefore after women were deliuered, God appointed them to

Rom.3.8.

* Bee not thou vaine, and theſe words will not be offenſiue.

Heb.13.4.

1.Cor.7.3

Leuit.12. 4.6.&c.

be purified, shewing, that some staine or other doth creepe into this action, which had neede to be repented, and therefore when they prayed, *Paule* wold not haue them come together, least theyr prayers shoulde be hindered.

1.Cor.7.5.

The thyrd cause is, to auoyd the inconuenience of solitarines, signified in these words, *It is not good for man to be alone*, as though he had said, this lyfe would be miserable and irkesom and vnpleasant to man, if the Lorde had not giuen him a wife to companie his troubles. If it be not good for man to be alone, then it is good for man to haue a fellowe: therefore as GOD created a payre of all other kindes, so he created a payre of thys kinde.

The thyrd cause.

Gene.2.

We say that one is none, because he cannot be fewer than one, hee cannot be lesser than one, he cannot be weaker than one, and therefore the wiseman saith, *Woe to him which is alone*, that is, he which is alone, shall haue woe.

Eccle.4.10

woe. Thoughts and cares, & feares, will come to him, becauſe hee hath none to cõfort him, as thieues ſteale in when the houſe is emptie; lyke a Turtle, which hath loſt his mate, like one legge when the other is cutte off, like one wing whẽ the other is clipt, ſo had the man beene, if the woman had not beene ioyned to him: therefore for mutuall ſocietie, God coupled two together, that the infinite troubles which lye vppon vs in thys world, might be eaſed, with the comfort and helpe one of another, and that the poore in the worlde, might haue ſome comfort as wel as the rich, *for the poore man*, (ſaith *Salomon*,) *is forſaken of his owne bretheren*, yet God hath prouided one cõforter for him, like *Ionathans* Armour-bearer, that ſhall neuer forſake him, that is another ſelfe, which is the onely commoditie as I may terme it, wherein the poore doe match the rich, wythout which, ſome perſons ſhould haue no helper, no cõforter, no friende at all.

Prou, 19, 7
Prou, 27, 10
1, Sam. 14. 7

A wife is the poore mans riches.

But as it is not good to be alone, ſo
Prou,21,9 *Salomon* ſheweth, *That it is better to be alone, then to dwell with a frowarde wife*, which is like a quotidian ague, to keepe his patience in vre. Such
1,Sam.16. 14. furies do haunt ſome men, like *Sauls* ſpirit, as though the deuill had put a ſword into theyr hands to kill thē-ſelues, therefore chooſe whom thou maiſt enioy, or lyue alone ſtill, and thou ſhalt not repent thy bargaine.

That thou maiſt take and keepe without repentance, nowe wee wyll ſpeake of the choyſe, which ſome call
The choyſe. the way to good wiues dwelling, for theſe flowers growe not on euerie grounde: therefore they ſay, that in wiuing and ſtriuing, a man ſhoulde take counſell of all the world, leaſt he light vpon a curſe while he ſeekes a
Deu,1,23, 4. bleſſing. As *Moſes* conſidered what ſpyes he ſent into *Chanaan*, ſo thou muſt regarde whom thou ſendeſt to
Two ſpyes for a wife. ſpy out a wife for thee. Diſcretion is a warie ſpie, but fancie is a raſh ſpie, and lyketh whom ſhe will miſlike a-gaine.

gaine.

In the Reuelation, Antichriſt is deſcribed by a woman, and in *Zacharie*, ſinne is called a woman, which ſheweth, that women haue manie faultes, therefore he which chooſeth of them, had neede haue iudgement, and make an Anatomie of theyr harts and mindes, before he ſay, Thys ſhall be mine. For the wiſeſt man ſayth: *I haue found one man of a thouſand, but a woman among them al haue I not founde*. Although this may bee vnderſtoode of hys Concubines, yet it implyeth that generally there is a greater infirmitie in women then in men, becauſe he compareth them together, as though there wer a dearth of good women ouer the world. *Zach. 5.7.* *Eccle. 7.30*

For helpe hereeof, in *1. Cor. 7.39.* we are taught to marrie in the Lord, then we muſt chooſe in the Lord to: therefore we muſt begin our Marriage wher *Salomon* began his wiſdom. *Giue vnto thy Seruaunt an vnderſtanding hart:* ſo giue vnto thy ſeruant an *1. Reg. 3.9.*

vnder-

Gen.24.12. vnderstanding wife. If *Abrahams* seruant prayed vnto the Lorde to prosper his busines, when he went about to choose a wife for an other, howe shouldst thou pray when thou goest about a wife for thy selfe, that thou mayst say after, *My lot is fallen in a pleasant grounde.* To direct thee to a right choyse heerein, the holie Ghost giues thee two rules in the choise of a wife. *Godlines* and *Fitnes:* Godlines, becausse our Spouse must bee lyke Christes Spouse, that is, graced with giftes, and imbrodered with vertues, as if we married *Holinesse her selfe.* For the marriage of man and woman, is resembled of the Apostle to the marriage of Christ & the Church. Now, the Church is called *Holie*, becausse she is holy. In the *6. Cantic.* she is called *Undefiled*, becausse shee is vndefiled. In the *45. Psal.* she is called *faire within*, becausse her beautie is inward: so our Spouse should be holie, vndefiled, and faire within. As God respecteth the heart, so we must respect the heart,

Godly and fitte.

Ephes.5.29

Cant.6.8.

Psal.45.9.

1.Sam.16.7.

hart, becauſe that muſt loue, and not the fate. Couetouſnes hath euer been a Sutor to the richeſt, & pride to the higheſt, and lightneſſe to the fayreſt, and for reuenge heereof, his ioy hath euer ended with his wiues youth, which tooke her beauty with it. The goods of the world are good, and the goods of the bodie are good, but the goods of the minde are better. As *Paule* commendeth Fayth, Hope, and Charitie, but ſaith the greateſt of theſe is Charitie: ſo may I commend beauty, and riches, and godlineſſe, but the beſt of theſe is godlines, becauſe it hath the thinges which it wantes, and makes euery ſtate alike with her gift of contentation. *1.Cor. 13.13*

Secondly, the mate muſt be fitte: it is not ennough to bee vertuous, but to be ſutable; for diuers women haue many vertues, and yet do not fit with ſome men; & diuers men haue many vertues, & yet do not fit to ſome women: & therfore we ſee many times, euen the godly couples to iarre when they A fit wife.

they are married, becauſe there is ſome vnfitnes betweene them, which makes oddes. What is oddes but the contrary to euen? therfore make thē euen(ſayth one) and there will be no oddes. From hence came the firſt vſe of the Ring in weddings, to repreſent this euennes: for if it bee ſtraighter then the finger it will pinch, and if it be wider then the finger it wil fall of; but if it be fit, it neither pincheth nor ſlippeth: So they which are like, ſtriue not, but they which are vnlike, as fire and water. Therefore one obſerueth, that concord is nothing but likenes, and all that ſtrife is for vnfitneſſe: as in thinges when they fit not together, and in perſons when they ſute not one another.

The ceremonie is not approoued, but the inuention declared.

How was God pleaſed when he had founde a King according to his own heart? So ſhal that man be pleaſed that findes a wife according to his owne heart, whether hee bee rich or poore, his peace ſhall afforde him a cheereful life, and teach him to ſing,

1.Sam.2.35.

In

In loue is no lacke. Therefore a godly man in our time, thanked the Lorde that hee had not onely giuen him a godly wife, but a fitte wife: for hee sayd not that shee was the wisest, nor the holiest, nor the humblest, nor the modestest wife in the world, but the fittest wife for him in the worlde, which euery man should thinke whē that knot is tyed, or else so often as he seeeth a better, hee will wish that hys choyse were to make againe. As hee did thanke God for sending him a fit wife, so the vnmarried shoulde praye God to send them a fitte wife: for if they be not like, they will not like.

The saying of a godly man.

The fitnesse is commended by the holy Ghost in two wordes: one is in the 2. of *Gen.* & the other is in 2. *Cor.* 6. 14. That in *Ge.* is *Meete:* God saith *I will make man a helpe meete for him.* Shewing that a wife cannot help well vnles she be meete. Further, it sheweth that man is such an excellent creature, that no creature was like vn to him or meete for him, till the woman

Gene, 2, 18.
2, Cor, 5, 14.

man was made. This meetneſſe God ſheweth againe in the *22.verſe*, where *Moſes* ſaith, that of the ribbe which was taken out of man, God built the woman: ſignifying, that as one part of the building dooth meete and fitte with an other; ſo the VVife ſhould meete and fitte with the huſband, that as they are called couples, ſo they may be called payres, that is, as a paire of gloues, or a payre of hoſe are like; ſo man and wife ſhould bee like, becauſe they are a payre of friendes. If thou be learned, chooſe one that loueth knowledge: if thou be Martiall, chooſe one that loueth proweſſe: if thou muſt liue by thy labour, chooſe one that loueth husbandry: for vnles her minde ſtande with thy vocation, thou ſhalt neither enioy thy wife, nor thy calling.

Gene,2,22.

That other word in the *2.Cor. 6.14.* is *Yoke*, there Marriage is called a Yoke. *Paule* ſaith, *Be not vnequally yoked*. If Marriage bee a Yoke, then they which drawe in it muſt bee fit,

like

like two Oxen which draw the yoke together, or els all the burthen wil lie vpon one. Therefore they are called yoke fellowes too, to shewe that they which drawe this yoke must bee fellowes. As hee which soweth Seede, chooseth a fitte ground, because they say it is good grafting vppon a good stocke: so he which will haue godly Children, must choose a godly wife: for like Mother (saieth *Ezekiel*) lyke daughter. Now, as the Trauailer hath markes in his way, that hee may proceede aright: so the sutor hath marks in his way, that he may choose right. *Phi.* 4. 3. *Ezek.* 16. 44.

There bee certaine signes of thys fitnes, and godlines, both in the man and in the woman. If thou wilt know a godly man, or a godly woman, thou must marke fiue thinges; the report, the lookes, the speech, the apparell, and the companions, which are like the pulses that shew whether wee be well or ill. The report, because as the market goeth, so they say the market men wil talke. A good man commonly Fiue rules in the choise of a good wife.

Psal,11,26 Pro,10,7. Mar,14,9. Luke,6,26 Iob,15,19, Iob,8,46. Luke,1,6. Eccle.8.7.

ly hath a good name, becauſe a good name is one of the bleſſings whych God promiſeth to good men, but a good name is not to be praiſed from the wicked: and therefore Chriſt ſaith, *Curſed are you when all men ſpeak well of you:* that is, when euill men ſpeake well of you, becauſe this is a ſigne that you are of the world, *for the world liketh and praiſeth her own*. Yet as Chriſt ſaide, *Who can accuſe mee of ſinne?* So it ſhould be ſaide of vs, not who can accuſe me of ſinne? but who can accuſe me of this ſinne, or who can accuſe mee of that ſinne? That is, who can accuſe me of ſwearing? who can accuſe mee of diſſembling? who can accuſe mee of fornication? No man can ſaye this of his thought, but euery man ſhoulde ſaye it of the acte, like *Zachariah* and *Elizabeth*, which are called vnblameable before men, becauſe none coulde accuſe them of open ſinnes.

The next ſigne is the looke, for *Salomon* ſaith, *Wiſedome is in the face of*

a

man: ſo godlineſſe is in the face of a man, & ſo folly is in the face of a man and ſo wickedneſſe is in the face of a man. And therefore it is ſaid in *Eſay*. *The triall of theyr countenance teſtifieth againſt them*. As though their lookes coulde ſpeake, and therefore we reade of proud lookes, and angrie lookes, and wanton lookes: becauſe they bewray pride, and anger and wantonneſſe. *Eſay*, 3, 9.

I haue heard one ſay, that a modeſt man dwels at the ſigne of a modeſt countenaunce, and an honeſt woman dwelleth at the ſigne of an honeſt face, which is like the gate of the Temple that was called *Beautifull*: ſhewing, that if the entry be ſo beautifull, within is great beautie. *Act*, 3, 2.

To ſhew howe a modeſt countenaunce, and womanly ſhamefaſtnes, doe commend a chaſt wife, it is obſerued that the word *Nuptiæ*, which ſignifieth the mariage of the woman, doth declare the manner of her mar-

riage:

riage: for it importeth a couering, becauſe the Virgins which ſhould be married, when they came to theyr husbandes, for modeſtie and ſhamefaſtnes did couer theyr faces: as we reade of *Rebeccah*, which ſo ſoone as ſhee ſaw *Iſaack*, and knewe that hee ſhould be her husbande, ſhee caſt a vaile before her face, ſhewing that modeſtie ſhould bee learned before marriage, which is the dowrie that God addeth to her portion.

Gene.24,65

The thyrd ſigne is her ſpeech, or rather her ſilence: for the ornament of a woman is ſilence: and therefore the Law was giuen to the man rather than to the woman, to ſhewe that he ſhoulde be the teacher, and ſhee the heater. As the Eccho anſwereth but one worde for many which are ſpokē to her; ſo a maydes aunſwer ſhoulde be in a word, for ſhee which is full of talke, is not likely to prooue a quiet wife. The eye and the ſpeech are the mindes Glaſſes; *for out of the abounda*nce of the heart* (ſaith Chriſt) *the mouth*

To *Adam* firſt, and to *Moſes* after.

Maides muſt ſpeak like an Eccho.

Mat.12,34.

mouth ſpeaketh: as though by the ſpeech we might know what aboundeth in the hart: and therefore hee ſayth, *By thy words thou ſhalt be iuſtified, and by thy words thou ſhalt be condemned.* That is, thou ſhalt be iuſtified to be wiſe, or thou ſhalt be condemned to be fooliſh: thou ſhall be iuſtified to be ſober, or thou ſhalt be condemned to be raſh; thou ſhalt be iuſtified to be humble, or thou ſhalt be condemned to bee proude; thou ſhalt be iuſtified to be louing, or thou ſhalt be condemned to be enuious. Therefore *Salomon* ſayth, *A fooles lips are a ſnare to his owne ſoule.* Snares are made for other, but thys ſnare catcheth a mans ſelfe, becauſe it bewrayeth hys folly, and cauſeth hys trouble, and bringeth him into diſcredite. Contrariwiſe, *The heart of the wiſe* (ſaith *Salomon*) *guideth his mouth wiſely, and the words of his mouth haue grace.* Now, to ſhew that this ſholde bee one marke in the choyſe of thy wife. *Salomon* deſcribing a right wife, ſaith,

Mat. 12. 37

Prou. 18. 7

Pro. 17. 23
Eccle. 12. 10.

Prou, 19, 15 Num, 19, 15 ſayth, *She openeth her mouth with wiſdome, and the lawe of grace is in her tongue.* A wife that can ſpeake thys language, is better then ſhee which hath all the tongues. But as the open veſſels were counted vncleane, ſo account that the open mouth hath much vncleannes.

The fourth ſigne is the apparell: for as the pride of the Glutton is noted, in that hee went in purple euery day, ſo the humilitie of *Iohn* is noted, in that he went in hayre-cloth euerie day. A modeſt woman is known by her ſober attyre, as the Prophet *Eliah* was knowne by his rough garment. Looke not for better within, than thou ſeeſt without; for euery one ſeemeth better than ſhe is, if the face be vanitie, the hart is pride. Hee which biddeth thee abſtaine from the *ſhewe of euill*, woulde haue thee to abſtaine from thoſe Wiues which haue the ſhewes of euil: for it is hard to come in the faſhion, and not to be in the abuſe. And therefore *Paule* ſayth, *Faſhion*

Luke, 16, 19 Mar, 1, 6. 2. King. 1, 8. 1. Theſ. 5. 22 Rom, 12, 2.

ſhion not your ſelues like vnto this world, as though the faſhions of men dyd declare of what ſide they are.

The fift ſigne is the companie: for byrds of a feather will flie together, and fellowes in ſinne will be fellowes in league, euen as young *Rehoboam* choſe young companions.

The tame beaſtes will not keepe wyth the wilde, nor the cleane dwell with the leprous. If a man can bee knowne by nothing els, then he may be knowne by hys companions: for like will to like, as *Salomon* ſayth, theeues call one another. Therefore when *Dauid* left iniquitie, hee ſayde, *Away from mee all yee that worke iniquitie.* Sewing, that a man neuer abandoneth euill, vntill he abandon euill company: for no good is concluded in thys parliament. Therefore choſe ſuch a companion of thy lyfe, as hath choſen company like thee before: for they which did chuſe ſuch as loued prophane companions before, in a while were drawne to bee

5. *Amittit aegre quæ ſemel cum turpitudine conſuetudo.*

1. Reg. 12. 8

Prou. 1. 11.

Pſal. 6. 8.

prophane to, that theyr wiues might loue them. All theſe properties are not ſpyed at three or foure cõmings, for hypocriſie is ſpunne with a fine thred,& none are ſo often deceiued as louers. He which will know al his wiues qualities before he be married to them,muſt ſee her eating & walking,and working and playing, and talking, and laughing, & chyding,or els he ſhall haue leſſe with her then hee looked for, or more then he wiſhed for.

When theſe rules are warily obſerued, they may ioyne together & ſay, as *Laban* and *Bethuel* ſaid, *This commeth of the Lord, therefore we will not ſpeak againſt it*. How happy are thoſe in whom Faith, and Loue, and Godlineſſe are married together, before they marrie themſelues? For none of theſe Martiall, and clowdie, & whining marriages,can ſay that godlines was inuited to theyr bridall; & therfore the bleſſings which are promiſed to godlines, do flie from them.

Gene, 24.50

Now

Nowe in thys choyſe are two queſtions. Firſt, whether children may marry without theyr Parents conſent: and the ſeconde, whether they may marrie with Papiſts, or Atheiſts, &c. Touching the firſt, God ſayth, *Honour thy Father and thy Mother.* Now, wherin canſt thou honor them more, then in thys honorable action, to which they haue preſerued thee, and brought thee vp, which concerneth the ſtate of thy whole lyfe? Againe, in the firſt inſtitution of mariage, when there was no Father to giue conſent, then our heauenlie Father gaue his conſent: God ſupplied the place of the Father, and brought hys daughter vnto her husband, and euer ſince the Father after the ſame manner, hath offered his daughter vnto the husband.

Parents cõſent in mariage. *Exod.20.* *Gen,2.22*

Beſide, there is a Lawe, that if a man deflowre a virgin, he ſhall marrie her: but if the father of the Virgin doe not like of the marriage, thẽ he ſhall pay vnto her the dowrie of

Exod.22.

virgins, that is, ſo much as her virginitie is eſteemed, ſo that the Father might allowe the marriage, or forbid it.

Num.30,6 Againe, there is a Law, that if any free man, or free woman make a vow, it muſt be kept. But if a virgin make a vowe, it ſhoulde not be kept, vnleſſe her father approue it, becauſe ſhe is not free: therefore if ſhee dyd vowe to marrie, yet the Father hath power by thys Law to breake it. Againe, our Sauiour ſaith, that in heauen there is no marrying, nor giuing to marriage, ſhewing that in earth there ſhould be a giuing to mariage, as well as marrying. Therefore the Lawe ſpeaketh vnto the father, ſaying, *Deut.7,3* *Thou ſhalt not take a wife for thy ſonne of ſtrangers.* Therefore *Paule* ſpeaketh to the Father, *1,Cor,7,38* *If thou giue thy daughter to marriage, thou doſt wel.* Therefore *Iobs* children are counted part of *Iobs* ſubſtance, *Iob,1,3. & 10.* ſhewing, that as a man hath the diſpoſition of hys own ſubſtance, ſo he hath the diſpoſition

ſition of hys owne children. Therefore in *Math,22,30.* the wife is ſayde to be beſtowed in marriage, which ſignifieth, that ſome did giue her beſides herſelfe: therefore it is ſayde, that *Iacob* ſerued *Laban*, that *Laban* might giue him his daughter to wife Therefore *Saule* ſaith to *Dauid*, I wil giue thee mine eldeſt Daughter to wife: therefore it is ſayd, that *Iudah* tooke a wife to *Er* his ſonne. Therefore *Sichem* ſayth to his Father, Get me thys mayde to wife. Therefore in the marriage of *Iſaacke*, wee ſee *Abrahams* ſeruaunt in the place of *Iſaacke*, and *Rebeccah* the mayde & her Parents, ſitting in parliament together: therefore *Sampſon*, though hee had found a maid to his liking, yet he would not take her to wife, before he had told hys Parents, and craued their aſſent. It is a ſweet wedding, whē the Father and the Mother bring a bleſſing to the feaſt, and a heauie vnion which is curſed the firſt day that it is knit

Gene,29.18

1,Sam, 18. 17.

Gene.28.6

Gene. 34.9.

Gen, 24,51. 52.53

Iudg.14.2.

The

The parents commit their children to Tutors, but themſelues are more then Tutors. If Children may not make other contracts without theyr good will, ſhall they contract marriage, which haue nothing to maintain it after, vnleſſe they returne to beg of them whom they skorned before?

Will you take your fathers mony, and will you not take his inſtruction? Marriage hath neede of many Counſellers, and dooſt thou count thy Father too many? which is like the foreman of thy inſtructers. If you marke what kind of youthes they be, which haue ſuch haſt, that they dare not ſtay for their Parents aduice, they are ſuch as hunte for nothing but beautie, and for puniſhment heereof they marrie to beggery, and loſe their Father and Mother for theyr Wife: therefore honour thy parents in this, as thou wouldeſt that thy Chyldren ſhould honour thee.

The ſecond queſtion is aunſwered of *Paule*, when he ſayth, *Be not vne-*

qually

qually yoked with Infidelles. As wee ſhould not be yoked with Infidels, ſo wee ſhoulde not be yoked with Papiſts, and ſo we ſhoulde not be yoked with Atheiſts, for that alſo is to be vnequally yoked, vnleſſe we be Atheiſts to. As the *Iewes* might not marrie with the *Chananites*, ſo wee may not marry with them which are like *Chananites*, but as the ſonnes of *Iacob* ſaid vnto *Emor*, which woulde marry theyr ſiſter, *Wee may not giue our ſiſter to a man vncircumciſed, but if you will be circumciſed like vs, then we will marrie with you.*

Mariage with Papiſts &c.

Gene, 24, 3
Exod. 34, 16
Gene, 28, 1.
Mala. 2, 11.
Ezra. 9, 12.
Gen, 34. 14

The ſimilitude holds in their ſaying, & not in theyr meaning, for they ſpake truly, but they meant falſlie.

So Parents ſhould ſay to ſuters, I may not giue my daughter to a man vnſanctified, but if you will be ſanctified, then I will giue my daughter vnto you. Though hereſie and irreligion be not a cauſe of diuorſe, as *Paul* teacheth, yet it is a cauſe of reſtraint, for we may not marrie all, with whō wee may liue beeing married. If adultery may ſeperate marriage, ſhall not idolatry hinder marriage, which

non eſt eadem
eadem idolatria
hic, papiſta
eadem modo ac
qui idolatra
sunt et alter

is

Mat,19.6 *Mar,10,9* is worſe than it? Chriſt ſayth, *Let no man ſeperate whom God hath ioyned*, ſo I may ſay, Let no man ioyne vvhom God doth ſeperate. For if our father muſt be pleaſed with our marriage, much more ſhoulde wee pleaſe that Father which ordained marriage.

Eſay,52,11 Shall I ſay, *Be my wife*, to whom I may not ſay, *Be my companion?* Or, *Come to my bed*, to whom I may not ſay, *Come to my table?* Howe ſhould my marriage ſpeede well, when I marrie one to whom I may not ſay *2.Iohn,10.* *God ſpeede*, becauſe ſhee is none of Gods friendes?

If a man long for a badde wife, hee were beſt goe to hell a wooing, that he may haue choyſe. Is there no friend but the enemy? no tree but the forbidden tree? He marieth with the deuill, which marrieth with the tẽp- *Math,4,3* ter: for *Tempter* is his name, and to tempt is his nature. Whẽ a man may chuſe, he ſhoulde chuſe the beſt, but thys man chuſeth the worſt, like thẽ which call good euill, and euill good.

He

Hee prayeth *Not to be ledde into temptation*, and leadeth himselfe into temptation. Surely he doth not feare sinne, which doth not shunne occasions; and he is woorthy to be snared, which maketh a trappe for himselfe. When *Salomon*, the mirrour of wisedome, the wonder of the worlde, the figure of our Lorde, by idolatrous Concubines is turned to an idolater, let no man say, I shall not bee seduced, but say, Howe shall I stande, where such a Cedar fell? The Wife must be meete, as God said, *Gen, 2, 18* But howe is shee meete, if thou be a Christian, and she a Papist? We must marrie in the Lord, as *Paule* saith, but how do we marry in the Lord, when wee marrie the Lords enemies? our Spouse must be like Christs spouse, but Christs spouse is neither harlot nor Hereticke, nor Atheist. If she be poore, the Lord reproueth not for that: if shee be weake, the Lorde reproueth not for that: if she be hard fauoured, the Lorde reproueth not for

Luke, 11, 4.

1, Reg, 11, 1, &c.

1, Cor, 7, 39.

for that: all theſe wants may be diſpenced with: but none giueth anie diſpenſation for godlineſſe but the deuill. Therefore they which take that priuiledge, are like them which ſeeke to Witches, and are guiltie of preferring euill before good. Thys vnequall marriage, was the chiefe cauſe that brought the flood, and the firſt beginning of Giants, and monſtrous byrths, ſhewing by their monſtrous children, what a monſtrous thing it is, for beleeuers and vnbeleeuers to match together.

Gene,3.4.

Gene.6.2.

In *Math,22,* Chriſt ſheweth, that before parties married, they vvere wont to put on faire and newe garments, which were called Wedding garments, a warning vnto all which put on wedding garments, to put on truth and holineſſe to, which ſo preciſely is reſembled by that garment more than other. It is noted in the 14. of *Luke,* that of all them which were inuited to the Lordes banquet and came not, onely he which had maried

Mat,22.11

Wedding garment.

Note.

Luke.14,20

a Wife, did not desire to be excused, but said stoutly, *I cannot come*. Shewing how thys state dooth occupie a man most, and draw him often from the seruice of God: and therefore we had not neede to take the worst, for the best are combersome enough. In the second of *Iob*, it is obserued of the patient man, that hee did not curse the day of his byrth, vntill hys Wife brake foorth into blasphemie, shewing, that wicked women are able to change the stedfastest man, more thā all temptations beside. *Sampson* wold take a *Philistian* to Wife, but hee lost his honour, hys strength and his lyfe by her, least any should doe the like. But what a notable warning is that in the 2, *Chro.21.6*. where the holie Ghost saith, *Iehoram* walked in the waies of *Ahab*, for he had the daughter of *Ahab* to Wife, as though it were a miracle if he had beene better than he was, because his Wife was a temptation. Miserable is that man, which is fettered with a woman that liketh

Iob,2,9 & 3,1.

Samuel giue prore sin a po- temptors et dem sunt se blasphemare cu

Iudg.14.

2,Chr.21.6

comband an knit ourselues papistes an his perish pen

liketh not hys Religion, for ſhe wilbe nibling at his prayer, and at his ſtudy and at his meditations, till ſhee haue tyred his deuotions, and turned the edge of his ſoule, as *Dauid* was tryed of his malepart *Michol*, ſhee mocked him for his zeale, and liked her ſelfe in her folly. Many haue fallen at this ſtone. Therefore as Chriſt ſaieth, *Remember Lots wife:* ſo when thou marieſt, remember *Iehorams* wife, and be not wedded to her which hath not the wedding garment: but let vnitie goe firſt, and let vnion followe after, and hope not to cõuert her, but feare that ſhe will peruert thee, leaſt thou ſay after, like him which ſhold come to the Lords banquet, *I haue married a wife and cannot come.*

2.Sam.6.16

Luk.16.32.

Luk.14.20

The dueties of marriage.

Yet the chiefeſt point is behinde, that is our dueties. The dueties of marriage may be reduced to the dueties of man and wife one toward another, and their duties towarde theyr Children, and their dueties towarde their ſeruants. For themſelues, ſayeth one,

one, they must thinke themselues like two birdes, the one is the Cocke, and the other is the Dam: the Cocke flieth abroad to bring in, and the Dam sitteth vpon the nest to keepe all at home. So God hath made ỹ mā to trauaile abroad, & the woman to keepe home; and so their nature and theyr witte, and their strength are fitted accordingly; for the mans pleasure is most abroad and the womans within. *Pro. 31. 26.* The man and wife like Cocke and Dam.

In euery state there is some one vertue which belongeth to that calling more then other; as iustice to Magistrates, and knowledge to Preachers, and Fortitude to Souldiours: so loue is the marriage vertue, which sings Musique to their whole life. Wedlocke is made of two loues, which I may call the first loue, & the after loue As euery man is taught to loue God before he be bidde to loue his Neighbour; so they must loue God before they can loue one another. Marriage compounded of two loues.

To shewe the loue which should be

be betweene man and wife, Marriage is called *Coniugium*, which signifieth a knitting or ioyning together: shewing, that vnles there bee a ioyning of heartes & a knitting of affections together, it is not Marriage in deed, but in shew & name, and they shall dwell in a house, like two poysons in a stomacke, and one shall euer be sicke of the other.

Therfore, first that they may loue and keepe loue one with an other, it is necessary that they both loue God, and as their loue increaseth towarde him so it shall increase each to other. But the man must take heede that his loue towarde his wife, be not greater than his loue toward God, as *Adams* and *Sampsons* were, for all vnlawfull loue will turne to hatred, as the loue of *Amon* did toward *Thamar*, and because Christ hath forbidden it, therefore he will crosse it. This made *Vriah* so feareful, least the pleasure of his wife should withdraw his heart from God, that hee would not goe to hys owne

Gen.3.6. *Iud.16.17.* *2.Sam,13.15.* *Mat,10,36.*

owne houſe, ſo long as hee had cauſe to morne and pray, although he had a wife which feared God, like himſelfe & that you may ſe, it is no cheap dalliance for the husband to make the wife, or the wife to make the husbād les zealous then they were. In *De. 13.* the wife which did draw her husbād from God, is condemned to die: ther fore good wiues, whē their husbands purpoſe any good, ſhould incourage them like *Iacobs* wife, which bad him doe according to the worde of God: and if they ſee them minded to do any euill, they ſhould ſtay them like the wife of *Pilate*, which counſailed her husband not to condemn Chriſt: for ſeeing holines is called the Wedding garment, who ſhall weare thys wedding garment, if they weare it not which are wedded? When one holy hath founde an other, then the Holieſt ſeemeth to make the Marriage, & his Angels come to the feaſt.

Gen, 30, 16

Mat, 27. 19.

Math. 22. 11

To paſſe ouer ſleights, which ſeldome proſper, vnles they haue ſome

Beſt policie in marriage to begin well.

warrant. The beſt policie in marriage, is to begin well, for as boords wel ioyned at the firſt, ſit cloſe euer after, but if they ſquare at the firſt, they warp more and more. So they which are well ioyned are well married, but they which offende their loue before it be ſettled, fade euery day like a Marigould, which cloſeth her flower as the Sunne goeth downe, till they hate one annother more then they loued at firſt.

They muſt learne one anothers nature.

To begin this concorde well, it is neceſſary to learne one an others nature, and one anothers affections, and one anothers infirmities, becauſe yee muſt be helpers, and ye cannot help, vnles you know the diſeaſe. All the iarres almoſt which doe trouble thys band, do riſe of this, that one doth not hitte the meaſure of the others heart, to apply themſelues to either nature, whereby it commeth to paſſe, that neither can refraine, when eyther is offended; but one ſharpneth another, when they had neede to bee calmed:

med: Therefore they muſt learne of *Paule*, to faſhion themſelues one to the other, if they would win one another, and if any iarre doe ariſe, one ſaith, in no wiſe deuide beds for it; for then the Sunne goeth downe vpon theyr wrath, and the meanes of reconcilement is taken away. Gyue paſsions no times: for if ſome mans anger ſtand but a night, it turneth to malice which is incurable. The Apoſtle ſaith, that there will be offences in the Church: ſo ſure there will be many offences in marriage: but as he ſayth, theſe are tryals who haue faith, ſo theſe are but tryals who are good husbands, & who are goodwiues. His anger muſt be ſuch a moode, as if he did chide with himſelfe, & their ſtrife as it were a ſauce made of purpoſe to ſharpen their loue when it wexeth vnpleaſant: like *Ionathans* arrowes, which were not ſhot to hurt, but to giue warning. Knowing once a couple which were both chollericke, and yet neuer fell out, I asked the man

1, Cor, 9, 24

Eph, 4, 25

1, Cor, 11, 19

1, Sam, 20, 20.

A ſweet exeäple, teaching howe couples ſhal neuer fall out.

how they did order the matter, that theyr infirmitie did not make them diſcorde. He anſwered me, when her fit is vpon her, I yeelde to her, as *Abraham* did to *Sara*, and when my fit is vpon me, ſhe yeeldes to me, and ſo wee neuer ſtriue together but a ſunder. Mee thought it was a good example to commend vnto all married folkes: for euery one hath his frenſie, and loueth them that can beare hys infirmitie. Whom will a woman ſuffer, if ſhe wil not ſuffer her husband, and whoſe defects will a man beare, if hee will not beare hers which beareth his? Thus much of theyr duties in generall, now to their ſeuerall offices.

Gene, 16, 6

The man may ſpell his dutie out of his name, for he is called *the head:* to ſhew, that as the eye, & the tongue and the eare, are in the head to direct the whole body, ſo the man ſhoulde be ſtored with wiſedom, and vnderſtanding, and knowledge, and diſcretion, to direct his whole familie, for

Epbe, 5, 23

it is not right, that the worſe ſhould rule the better, but that the better ſhold rule the worſe, as the beſt rules all. The husband ſaith, that his wyfe muſt obey him, becauſe he is her better, therefore if hee let her be better then himſelfe, he ſeemes to free her from her obedience, & bind himſelfe to obey her.

His firſt dutie is called *Harting*, that is, hartie affection. As they are handfaſted, ſo they muſt be hart faſted, for the eye, and the tongue, and the hand, will be her enemies, if the heart be not her friende. As Chriſt draweth al the Commaundements to loue, ſo I may drawe all theyr duties to loue, which is the harts gift to the Bride at her marriage. Firſt he muſte chuſe his loue, and then he muſt loue his choyſe, this is the oyle which maketh all things eaſie. In *Salomons ſong*, which is nothing els but a diſcription of Chriſt the Bridegroome, and the Church his Spouſe, one calleth the other *Loue*, to ſhew, that though

The husbands firſt duetie.

both doe not honour alike, yet both ſhold loue alike, which the man may doe without ſubiection.

Vnderſtand in his marriage onlie.

The man is to his wife, in the place of Chriſt to his Church: therfore the Apoſtle requireth ſuch an affection of him toward his Spouſe, as Chriſt beareth towarde his Spouſe: for hee

Ephe.5,25, ſayth, *Husbandes loue your Wiues as Chriſt loued the Congregation,* that is, with a holie loue, with a harty loue, and with a conſtant loue, as the Church woulde be loued of Chriſt. Will not a man loue his glory? why

1,Cor,11,7 *Paule* calleth the woman *the glorie of the man,* for her reuerēce makes him to be reuerenced, and her praiſe, makes him to be prayſed. Therefore he which loueth not his wife, loueth his ſhame, becauſe ſhe is his glorie. In *Ephe,5,28. Paule* ſaith, *Hee which*

Ephe,5,28 *loueth his wife, loueth himſelfe,* for therby he enioyeth peace and comfort, & helpe to himſelfe in all his affaires: therefore in the ſame verſe *Paule* counſelleth husbandes to loue theyr

wiues

wiues as theyr bodies. And after in the 33 ver. as though it were too little to loue them as their bodies, he saith. *Let euery one loue his wife as himselfe.* that is, as hys body and soule to. For if GOD commaunded men to loue theyr neighbors as themselues, much more are they bounde to loue theyr wiues as themselues, which are theyr next neighbours. As *Elkanah* did not loue his wife lesse for her barrennes, but said, *Am not I better vnto thee thē tenne sonnes?* as though he fauoured her more, for that which she thought her selfe despised. So a good husbande will not take occasion to loue his wife lesse for her infirmities, but comfort her more for them, as thys man did, that she may beare with his infirmities to. *Leu, 19, 18* *1, Sam, 1, 8,*

When Christ saith, *that a man shoulde leaue Father and Mother, and cleaue to his wife,* he signifieth howe Christ left his Father for his Spouse, and that man doth not loue hys wyfe so much as he should, vntill he affect her *Mar, 10, 7.*

her more than euer he did his Father or mother. Therefore when GOD bad *Abraham* forsake al his kindred: yet he bad him not forsake his wife. As though the other somtime might be forsaken for God, but the Wife must be kept for God, like a charge which bindeth for tearme of life.

Gene,21,1

The husbands second dutie.

Hys next dutie to loue, is a fruit of his loue, that is, to let all thinges be common between them, which were priuate before. The man and wyfe are partners, like two oares in a boat, therefore he must diuide offices and affayres, and goods with her, causing her to be feared and reuerenced, and obeied of her children and seruaunts like himselfe; for shee is as an vnder officer in his Common-weale, and therefore shee must be assisted and borne out, like his deputie, as the Prince standeth with his Magistrats for his owne quiet, because they are the legges which beare him vp. To shew thys communitie between husband and wife, he is to maintaine her

Măn and wife are two partners.

as

as he doth himselfe, because Christ saith, *They are no more two but one.* Mar,10.8. Therefore when he maintaineth her, he must thinke it but one charge, because hee maintaineth no more but himselfe, for they two are one. He may not say as husbands are wont to say, that which is thine is mine, and that which is mine is myne own, but that which is mine is thine, and my selfe to. For as it is said, *He which hath giuen vs his sonne, can he denie vs anie thing?* Rom,8,32. so she may say, he which hath giuen me himselfe, can he denie me any thing? The body is better than the goods, therefore if the bodie bee mine, the goods are mine to.

Lastly, he must tender her as much as all her freendes, because hee hath taken her from her friendes, and couenaunted to tender her for them al. The husbands last dutie. To shew how he should tender her, *Peter* saith, *Honour the woman as the weaker vessell.* 1,Pet.3.7. As we doe not handle glasses like pottes, because they are weaker vessels, but touch them nicelie,

ly, and ſoftly for feare of crackes; ſo a man muſt intreate his wife with gentlenes and ſoftneſſe; not expecting that wiſdome, nor that faith, nor that patience, nor that ſtrength in the weaker veſſel, which should be in the ſtronger; but thinke when he takes a wife, he takes a Vineyard, not grapes, but a Vineyard to beare him grapes: therefore he muſt ſow it, and dres it, and water it, and fence it, and thinke it a good Vineyard, if at laſt it bringe foorth grapes. So he muſt not looke to finde a wife without a faulte, but thinke that ſhe is committed to him, to reclaime her from her faultes; for all are defectiues: and if he finde the Prouerbe true, that in ſpace commeth grace, he muſt reioice as much at his wife when ſhe mendeth, as the Huſbandman reioyceth when his Vineyard beginneth to fructifie.

Husbands muſt holde their handes and wiues their tungs.

This is farre from ciuil warres betweene man and wife; in all his offices is found no office to fight. If he cannot reforme his wife without beating,

ting, hee is worthy to bee beaten for chooſing no better: when he hath vſed all meanes that hee may, and yet ſhe is like her ſelfe, hee muſt take her for his croſſe, and ſay with *Ieremie*, *This is my croſſe, and I wil beare it*. But if hee ſtrike her, hee takes away his hande from her, which was the firſt part he gaue her to ioyne them together: and ſhe may put vp her complaint againſt him, that hee hath taken away part of her goods. Her cheekes are made for thy lippes, and not for thy fiſtes.

The very name of a wife, is like the Angell which ſtayed *Abrahams* hand whē the ſtroke was comming. If *Dauid*, becauſe hee coulde not expreſſe the good and comfort of vnitie, was faine to ſay, *Oh howe good and ioyfull a thinge it is, for bretheren to dwell together in vnitie?* Then weigh and iudge howe harſhe and bitter a thing it is, for a man and wife to dwel together in enmitie. For the firſt yeere after marriage, God would not haue

Gen. 22. 12.

Pſal. 133. 1.

Deu. 24. 5.

haue the husband goe to warre with his enemies, but no yeere would hee haue him warre with his Wife, and therefore God gaue him that yeere to ſtay at home and ſettle his loue, that he might not warre, nor iarre after: for the God of peace dwelleth not in the houſe of warre. As a kingdome cannnot ſtand if it be deuided, ſo a houſe cannot ſtande if it be deuided: for ſtrife is like fire which leaues nothing but duſt, and ſmoake, and aſhes behinde it. We read in the Scriptures of Maſters that ſtroke theyr ſeruants, but neuer of any that ſtroke his wife, but rebuked her. *Lot* was drunke when he lay with his daughters in ſteade of a wife; and ſo is hee, which ſtriketh his wife in ſteede of hys ſeruants. The lawe ſheweth how a bondman ſhould be corrected, but the wife is like a iudge which is ioyned in Commiſſiō with her husband to correct other. Wilt thou ſtrike one in his owne houſe? no more ſhouldeſt thou ſtrike thy wife in her houſe.

Mat.12.25

Gen.19,33.

Deu.23.2.

houſe. Shee is come to thee as to a ſanctuary, to defend her from hurt, & canſt thou hurt her thy ſelfe? Therefore *Abraham* was called *Saras Vaile*, becauſe he ſhoulde ſhielde her; for a Vaile is made to ſaue. *Abraham* ſaid to *Lot*, *Are we not brethrē?* that is, may brethren iar? but they may ſay, are we not one? can one chide with another? can one fight with another? He is a bad oſt, that welcomes his gueſt with ſtripes. Doth a King trample hys his Croune? *Salomon* calleth the wife, *the Crowne of her huſbande*, therefore he which woundeth her, woundeth his owne honour: She is a free Cittizen in thine own houſe, and hath taken the peace of thee, the firſt day of her marriage, to holde thy handes till ſhe releaſe thee again. *Adam* ſaith of his Spouſe, *This is fleſhe of my fleſhe*: But no man ſaieth *Paule*, *Euer hated his owne fleſh*. So then, if a man aske whether he may ſtrike his wife? God ſayth nay, thou maieſt not hate thy wife, for no man hateth his own fleſh, ſhewing

Gen.20.16.
Gen.13.8.
Pro.12.4.
Gen.2,23.
Eph.5.19.

ſhewing, that hee ſhoulde not come neere blowes, but thinke his wrath too much: for *Paul* ſaieth, *Be not bitter to your wiues:* noting that anger in a husband is a vice.

Col,3,16.

Doth the Cock ſpurre the Hen? Euery man is aſhamed to laye his handes on a woman, becauſe ſhe cannot match him, therfore he is a ſhamelesſe man which layeth handes on his wife. The hand dooth not buffit hys owne cheeke, but ſtroake it. If a man bee ſeene raging with himſelfe, hee is carried to Bedlam; ſo theſe mad men which beat thēſelues, ſhould bee ſent to Bedlam till their madnes be gone. *Salomon* ſayth, *Delight continually in her loue:* that is begin, proceede, and ende in loue. In reuenge whereof, he ſheweth that delight is gone, becauſe he calleth Loue their delight. Therfore as *Paule* ſaith of Biſhops, *A Biſhop muſt be no ſtriker*; ſo a husbande muſt be no ſtriker, for he which ſtriketh his own fleſh, breaketh that law which ſaieth, *Thou ſhalt not make a*

Pro,5,16.

1,Tim,3,31.

Of his wife.

Leu.19.28.

Deu,14,1,

1,Ki.18,28.

skarre

skar in thy flesh: and is like the *Baalites* which wounded their owne bodies. Thus we haue sent a letter vnto husbands, to read before they fight. Now let vs go home to loue againe. Wouldest thou learne howe to make thy match delightfull? *Salomon* said, *Reioyce in her loue continually*. As though thou couldest not delight without loue, & with loue thou maist delight continually. Therefore loue is called the thankefull vertue, becauſe it rendereth peace, and eaſe, and comfort to them that makes of her. So much to Husbands.

It is properly ment in mourning for the dead but it doth imply an vnlawfulnes to hurt our ſelues. *Pro. 5, 19.*

Likewiſe the woman may learne her duetie of her names. They are called goodwiues, as goodwife *A.* and goodwife *B.* Euery VVife is called goodwife; therefore if they bee not good wiues, their names do belie thē, & they are not worth their tytles, but anſwere to a wrong name, as Players do vpon a ſtage. This name pleaſeth them well: but beſide this, a wife is called a *Yoke fellowe*, to ſhewe that

The womans duties

Phil. 4. 3.

ſhe

ſhe ſhoulde helpe her husbande to beare his yoke, that is, his greife muſt be her griefe; and whether it be the yoke of pouerty, or the yoke of enuy, or the yoke of ſickeneſſe, or the yoke of impriſonment, ſhe muſt ſubmit her necke to beare it paciently wyth hym, or els ſhe is not hys yoke fellow, but his yoke, as though ſhee were inflicted vppon him for a penaltie, like *Iob*, 2, 9. *Iobs* wife, whom the deuill left to torment him, when he tooke away al he had beſide. The Apoſtle biddeth to *Rom. 12. 15.* *reioyce with them that reioice, & morne with them that morne*. With whome ſhould the wife reioyce rather then with her husbande? or with whome ſhould ſhe mourne rather then with her owne fleſh? *I will not leaue thee* *2, Kin, 2, 6.* ſaith *Eliſha* to *Eliah*: ſo ſhe ſhoulde neuer leaue him till death. *Beare one* *Gal, 6, 2.* *annothers burthen* (ſayeth *Paule*) who ſhall beare one anothers burthen, if the wife doe not beare the husbands *1, Kin, 21, 5.* burthen? Wicked *Iezabel* comforted her husbande in his ſickneſſe, and *Ie-*

robo-

roboams wife ſought for his health, 1,Kin,14,4
though ſhe was as bad as he. God did
not bid *Sarah* leaue her father, & her Gen,12,1,
Countrey, as he bad her husband, yet
becauſe hee bad *Abraham* leaue his,
she left hers to, shewing that she was
content not only to be his plaifellow
but his yoke fellow to. Beſide a yoke
fellow, she is called *a Helper*, to helpe Gen,2,18.
him his in buſines, to helpe him in his
labours, to helpe him in his troubles,
to helpe him in his ſickeneſſe, like a
woman Phiſition, ſometime with her
ſtrength, and ſometime with her coũ-
ſaile: for ſometime as God confoun- 1,Cor,1,27.
deth the wiſe by the foolish, and the
ſtronge by the weake, ſo he teacheth
the wiſe by the foolish, and helpeth
the ſtronge by the weake. Therefore
Peter ſaieth, *Huſbandes are wonne by* 1,Pet,3,1.
the conuerſation of their wiues. As if he
he should ſay, ſometime the weaker
veſſell is the ſtronger veſſell, and *A-* Gen,25,2.
braham may take counſell of *Sara*, as 2,Kin.5,3.
Naaman was aduiſed by his ſeruant.
The *Shunamites* counſell made her 2,Kin,9,10.

Husband receiue a Prophet into his house, and *Hesters* counsell made her husband spare the Church: so some haue been better helpers to their husbands, then their husbands haue been to thē, for it pleaseth God to prouok the wise with the foolish, as he did the *Iewes* with the *Gentiles*.

Hest.7.3.

Deu.32.21.

Beside a Helper, she is called *a Cōforter* to, and therefore the man is bid reioyce in his wife, which is as much to say, that wiues must be the reioycing of their husbands, euen like *Dauids* Harpe to comfort *Saule*. Therefore it is said of *Rebecca*, that she prepared meate for her husband, such as he loued: so a good wife is knowne when her words, and deedes, & countenances, are such as her husband loueth, she must not examine whether hee be wise or simple, but ỹ she is his wife, & therfore they which are boūd must obey, as *Abigail* loued her husband though he were a foole: for the wife is as much despised for taking rule ouer her husband, as he for yeelding

Pro.5.18.

1.Sam.16.23.

Gen.27.9.

1.Sam.25.3.

ding it vnto her. Therefore one saith, that a mankinde woman is a monster, that is, halfe a womā & halfe a man. It becoms not the Mistris to be Master, no more thā it beseemeth the master to be mistris, but both to saile with theyr own wind. Lastly, we cal the wife *huswife*, that is, house wife, not a street wife like *Thamar*, nor a field wife like *Dinah*, but a house wife, to shewe that a good wife keepes her house, and therfore *Paul* biddeth *Titus* to exhort women that they be chast, & keeping at home, presently after *chast*, he saith, *keeping at home*, as though home wer chastities keeper. And therefore *Salomon* depainting the whore, setteth her at the doore, now sitting vppon her stals, now walking in the streets, now looking out of the windowes like curled *Iezabel*, as if she held forth the glasse of temptation, for vanity to gaze vppon. But chastitie careth to please but one, and therfore she keeps her closet, as if shee were still at prayer. The Angell asked *Abraham*, where is thy wife? *Abraham*

Gene, 38, 14
Gene, 34, 1
Why wiues are called Huswiues.
Tit, 2, 5.
Prou, 7, 12.
2. Reg. 9. 30.

Gene,18,9 brahã answered, shee is in ỳ Tent. The Angel knew where she was, but yet he asked, that we might see how women in old time did keepe their tents and houses. It is recorded of the *Shunamite*, that she did aske her husband leaue to

2.Reg.9,30. go vnto the Prophet, though she went to a prophet, & went of a good errand and for his cause as much as her own, yet she thought it not meet to goe far abroad without her husbands leaue.

Phidias when he shold paint a woman, painted her sitting vnder a snailes shell; signifying that she shold go like a snaile, which carrieth his house vpon his back. *Salomon* bad *Shimei*: *Goe not beyond the riuer*: so a wife shold teach

1.Regum,2 36,37. her feet, goe not beyond the dore; she must count the wals of her house, like the bancks of the riuer which *Shimei* might not passe, if he would please the king. For when *Adam* was away, *Eue* was made a pray: if her husbande be from her, vntil he returne againe, shee must think herselfe a widdow, that is, seperate frõ man: for *Vidua* doth sig-

Husbands should not keepe their wiues so straight, but wiues shold not thinke their house their prison, but as their

nifie

nifie *a viro diuisa*, that is, widdow doth signifie deuided from man: therefore now she must haue no fellowshippe, no company with men, because shee is deuided from man.

Paradise where they would be.

As it becōmeth her to keepe home, so it becōmeth her to keepe silence, & alway speake the best of her head. Other seeke their honor in triumph, but she must seeke her honor in reuerēce, for it becommeth not any woman to set light by her husband, nor to publish his infirmities. For they say, it is an euil bird that defileth hys own nest, & if a wife vse her husband so, how may the husband vse the wife? Because this is the qualitie of that sexe, to ouerthwart, and vpbraid, and sue the preheminence of their husbands, therfore the Philosophers could not tel how to define a wife, but called her *The contrary to a husband*, as though nothing were so crosse & contrary to a man, as a wife. This is not Scripture, but no slaunder to many. As *Dauid* exalteth the loue of Women aboue all other

A wife may not vtter hir Husbands faults.

A wife the contrary to a husband.

2, Sam. 1, 26

Prou,21,19 loues, ſo *Salomon* mounteth the enuie of vvomē aboue al other enuies, ſtubborne, ſullen, taunting, gainſaying, outfacing, with ſuch a bitter humour, that one wold think they were molten out of the ſalt pillar, into which *Lots* wife was transformed. We ſay not, all are alike, but this ſect hath many diſciples. Doth the rib that is in a mans ſide fret him, or gall him? no more ſhould she which is made of the rib. Though a woman be wiſe and painfull, and haue many good parts, yet if ſhe be a shrew, her troubleſom iarring in the end, wil make her honeſt behauiour vnpleaſant, as her ouer-pinching at laſt cauſeth her good huſwiferie to be euill ſpoken of. Therfore although she be a wife, yet ſometimes she muſt obſerue the ſeruants leſſon, *not anſwering again*, & hold her peace to keepe the peace. Therefore they which keepe ſilence, are well ſaid to hold theyr peace, becauſe ſilence oftentimes doth keep the peace, when words would breake it.

Gene,19,26

Gene,2,20,

Tit,2,9

To her ſilence & patience, ſhe muſt adde

adde *The acceptable obedience*, which makes a woman rule while shee is ruled. This is the wiues tribute to her husbande; for shee is not called hys head, but he is called her head. Great cause hath man to make much of hys wife, for great and many are her duties to him, for *Paul* saith, *Wiues submit your selues vnto your husbands as to the Lord.* Shewing that she shold regard his wil as the Lordes will, but withall as the Lord commaundeth onely that which is good and right: so she should obey her husband in good and right, or els she dooth not obey him as the Lorde, but as the tempter. The first subiection of woman began at sinne: for when God cursed her for seducing her husband, whē the serpent had seduced her he saide: *Hee shall haue authoritie ouer thee.* And therefore as the man named all other creatures, in signe that they should be subiect to him, as a seruaunt, which cōmeth when his Maister calleth him by hys name: so he did name the woman also, in tokē that she shold be

Ephe, 5, 23

Ephe, 5, 22

How farre the wife should obey.

Gene, 3, 16

Gene, 2, 20

Verse 23

be ſubiect to him likewiſe. And therefore *Aſuerus* made a lawe, that euerie mā ſhold beare rule in his own houſe, & not the woman. Becauſe ſhe ſinned firſt, therefore she is humbled moſt, & euer ſince the daughters of *Sara* are bound to call their husbands Lords, as *Sara* called her husband, that is, to take them for their Lords, for heads & gouernours. If ye diſdaine to follow *Abrahams* ſpouſe, the Apoſtle biddeth you folow Chriſts ſpouſe: for he ſaith, *Let a wife be ſubiect to her husband, as the Church is to Chriſt. A greater loue thē this* (ſaith Chriſt) *no man can haue.* So a better example then this, no woman can haue.

Heſt, 1.20 22.
Num, 30, 7
Iudg. 19, 26
Gene, 18, 12
1. Pet, 3.6
Ephe, 5, 24
Ioh, 15.13

That the wife may yeelde this reuerence to her husband, *Paul* wold haue her attire to be modeſt and orderly, for garish apparell hath taught many goſſips to diſdaine their husbands. This is the folly of ſome men, to lay al theyr pride vpon their wiues, they care not how they ſlouen themſelues, ſo theyr wiues iet like Peacocks. But *Peter* doth

The cauſe why many deſpiſe their husbands.
1. Tim, 2, 9
1. Pet. 3. 5

doth commend *Sara* for her attire, and not *Abraham*, ſhewing that women ſhold braue it no more then men, and GOD made *Eues* coate of the ſame cloth that he made *Adams*. They co- *Gene, 3, 21,*
uered themſelues with leaues, & God *Gene, 3, 7,*
derided them, but now they couer thē-
ſelues with pride, like ſathan which is
fallen downe before them like lighte- *Luke, 10, 18.*
ning, ruffe vpon ruffe, lace vpon lace,
cut vpon cut, 24. orders vntill the wo-
man be not ſo precious as her appar-
rell: that if any man wold picture *va-*
nitie, he muſt take a patterne of womē,
or els he cannot draw her likenes. As
Herodias was worſe for her fine daun- *Math, 14, 6,*
cing, ſo a woman may haue too manie
ornaments: friſled locks, naked breſts,
painting, perfume, and eſpeciallie a
rowling eye are the forerunners of a-
dultery, and he which hath ſuch a wife,
hath a fine plague. Once women were
maried without dowries, becauſe they
were well nurtured, but nowe if they
weighed not more in gold thā in good
nes, many ſhould ſitte like Nuns with-
out

out husbands. Thus we haue ſhadowed the mans duties to his wife, and the womans to her husband.

Their duties to their ſeruants.

After their duties one to another, they muſt learne their duties to theyr familie. One compareth the Maiſter of the houſe to the *Seraphin*, which came and kindled the prophets zeale: ſo he ſhold goe from wife to ſeruants, and from ſeruants to children, & kindle them in the zeale of God, longing to teach his knowledge as a Nurſe to emptie her breaſts. Another ſaith, that a Maiſter in his familie hath all the offices of Chriſt: for he muſt rule, and teach, and pray; rule like a king, teach like a Prophet, and pray like a Prieſt. To ſhew how a godly man ſhold behaue himſelfe in his housholde, when the holy Ghoſt ſpeaketh of the conuerſion of any houſe keeper, lightly he ſaith, that the man beleeued with all his houshold. As *Peter* being conuerted muſt conuert his bretheren; ſo the maſter being conuerted, muſt conuert his ſeruants. For therefore God ſaid,

Eſay, 6, 6

Reu. 5, 10.

Acts, 16. 13 & 18. 8.

Luke, 22, 32

that

that he would not hide his counsel frō *Abraham*, becauſe he would teach hys family, & ſurely all dutie which is not done of conſcience, is but eye ſeruice, and faileth at moſt neede, as *Ziba* betraied his Maiſter when he ſhold haue defended him. Therfore before *Oneſimus* was conuerted, *Paul* ſaid hee was *an vnprofitable ſeruant*, but when he was conuerted, hee calleth him *more than a ſeruaunt*, becauſe ſuch a ſeruant is better than many ſeruaunts. Therefore though *Laban* was wicked himſelfe, yet he reioyced that *Iacob* his ſeruaunt was godly, becauſe God bleſſed him better for him. *Ioſhua* ſaith, *I and my houſhold will ſerue the Lord*. Shewing that maſters should receiue none into theyr houſes, but whom they can gouerne, as *Ioſhua* did: and if any haue crept into theyr doores, then they muſt put him forth againe, for *Dauid* ſaith, *I will not ſuffer a lyer to ſtaie in my houſe*. *Pſal, 101.7*, He ſaith not a ſwearer nor a theefe, but a lyer, as if he ſhould ſay, I will rid him out of my doores before he

Gene. 18.17

2. Sam. 16.3

Phil. 11.

Gene. 29.27

Ioſh. 24.15

he be a ſwearer and a thiefe, for a lyar wyl growe to a ſwearer and a theefe, in a day, as a dicer groweth to a begger in a night. Therfore it is noted of *Cornelius*, that al his houshold ſerued God like himſelfe. This is reported alſo of *Ioſeph* and *Marie* for an example, that they went vp euery yeere with al theyr familie to worſhip at *Ieruſalem*, that theyr children & their ſeruants might learne to know God as well as they.

Act.10.2.

Luke,2.41.

Theſe exãples be written for houſholders, as others are for Magiſtrats & Miniſters, and Souldiours, that no calling might ſeek further than the ſcripture for inſtruction. Wherfore as you are maiſters now, and they your ſeruants, ſo inſtruct them and traine thẽ, as if you woulde ſhewe what maiſters they ſhould be heereafter.

After the care of their ſoules, they muſt care for theyr bodies; for if the laborer is worthy of his hyre which laboureth but a day, what is the ſeruaunt woorth which laboureth euery day? Therfore *Paul* is ſo earneſt with *Phi-*

Luke,10.7.

Phil.17.

lemon

lemon to make much of *Oneſimus* hys ſeruaunt, that he deſireth *Philemon* to receiue him as hē wold himſelf. Therfore becauſe cruell & greedie maſters ſhold not vſe them too hardly, God remembred thē in his creation, & made euery weeke one day of reſt, wherein they ſhold be as free as their maiſters, ſo God pitieth the poore laborer frō heauen, & euery Saboth lookes down vpon him from heauen, as if he should ſay, one day thy labours ſhall haue an end, & thou shalt reſt for euer as thou reſteſt thys day. *Gene, 2, 2*

By this we ſee, as *Dauid* did limit *Ioab* that he shoulde not kill *Abſalon*, ſo God hath bounde maſters, that they shold not oppreſſe their ſeruants. Shal God reſpect thine more than thou? Art thou made fresher to thy labor by a little reſt, and is not thy ſeruant made ſtronger by reſt, to labour for thee? Howe many beaſts & sheepe did *Laban* loſe, onely for hardly intreating of a good ſeruant? Therefore that is the way to loſe, but not to thriue. Hee *2. Sam, 18, 5* *Gene, 31. 9*

which

which counteth his seruaunt a slaue, is in an error, for there is difference betweene beleeuing seruants, and infidell seruaunts: the Infidels were made slaues to the *Iewes*, because God hated them, & wold humble them, but their brethren did serue them like helpers, which should be trained by them.

Esay, 42.1. Math, 12.18 It is not a base nor a vile thing to be called a seruant, for our Lord is called a seruaunt, which teacheth Christians to vse their seruaunts well for Christs sake, seeing they are seruaunts to, and haue one master Christ. As *Dauid* speaketh of man, saying, *Thou hast made him a little lower then the Angels*, so I may say of seruants, that God hath made them a little lower than childrē, not children, but the next to children, as one would say inferiour children, or sons in law: and therfore the housholder is called *Paterfamilias*, which signifieth a father of his familie, because he should haue a fatherly care ouer his seruants, as if they were his children, & not vse them onely for their labor like beastes.

Psal. 8.6.

beaſtes. Beſide the name of a ſeruuant doth not ſignifie ſuffering, but doing: therefore maſters muſt not exerciſe their hands vppon them, but ſet their handes to worke: and yet as God laith no more vppon his ſeruants then hee makes them able to beare; ſo men ſhold lay no more vpon their ſeruants, then they are able to beare. For a good man (ſaieth *Salomon*) will be mercifull to hys beaſt, and therefore hee will be more mercifull to his brother.

1, Cor, 12, 13

Pro. 12, 10.

That man is not worthy to be ſerued which cannot afforde, that his ſeruants ſhoulde ſerue God as well as himſelfe. Giue vnto God that which is Gods, & then thou maieſt take that which is thine. *Hee that careth not for his family.* (ſaith *Paule*) *is worſe then an Infidell:* becauſe Infidels care for their familie. But as *Agur* praieth, *Giue me not too much nor too little, but feede mee with foode conuenient*. So their care ſhoulde not be too much nor too little, but cōuenient, or els they are worſe then Infidels to, becauſe couetouſnes is called

1, Tim, 5, 8

Pro, 30, 8.

Ido-

Ephe.5.5. *Idolatrie*, which is worſe then Infidelitie: for it is leſſe rebellion, not to honor the King, than to ſette vp another King againſt him, as the Idolaters doe againſt the King of heauen.

Next vntō ſeruants inſtruction and labours, muſt be conſidered their corrections. As *Paule* ſaith, *Fathers prouok not your Children to wrath:* So may I ſay, Maſters prouoke not your ſeruants to wrath, that is, vſe ſuch reproofes, and ſuch corrections, that you doe not prouoke them, but mooue them, that you doe not exaſperate thē, but win them; for reuyling words and vnreaſonable fiercenes, dooth more hurt than good. And therfore the law of God did charge the maſter, that hee ſhould not inflict aboue fortie ſtripes vpon his ſeruant, leaſt he ſhold ſeeme diſpiſed in his eyes. For while a child, or ſcholler, or ſeruant doth thinke that that he is reproued for loue, or beaten with reaſon, it makes him thinke of his fault and is aſhamed: but when he ſeeth that he is rebuked with curſes, &

Ephe.6.4.

Deu.25.2.

bea-

beatē with ſtaues, as though they were hated like a dogge, his hart is hardned againſt the mā which correcteth him, and the fault for which he is corrected, & after he becōmeth deſperate, like a horſe which turneth vpon the ſtriker: and therefore thinke that GOD euen then chides you, whēſoeuer you chide in ſuch rage. For though there bee a faulte, yet ſome thinges muſt bee wnickt at, and ſome thinges forgiuen, & ſome things puniſhed with a looke; for he which takes the forfeit of euery offence ſhal neuer reſt, but vexe himſelfe more than his ſeruant.

The Maſter muſt correct his men, & the Miſtris her maides.

Further, I haue heard experience ſay, that in theſe puniſhmēts it is moſt meete and acceptable to the offender, that the man ſhould correct his men, and the womā her maides: for a mans nature ſcorneth to be beaten of a woman and a maides nature is corrupted with the ſtripes of a man. Therefore we reade, that *Abraham* woulde not meddle with his maid, but committed her to his wife, and ſaide: *Doe with her* *Gen.16.6.*

as it pleaſeth thee. As if he ſhould ſay, it belongeth not to me but to thee.

Their duties towarde their children.

Laſtly, we put the dutie toward children, becauſe they come laſt to theyr hands. In Latin children are called *Pignora*, that is pledges, as if I ſhold ſay, a pledge of the husbandes loue to the wife, & a pledge of the wiues loue toward the husband: for there is nothing which doth ſo knit loue between the man and the wife, as the fruite of the wombe. Therefore when *Leah* began to conceaue, ſhe ſaid, now my husband will loue me, as though the husbande did loue for children. If a woman haue many defects (as *Leah* had) yet this is the mends which ſhee makes her huſbande, to bring him children, which is the right wedding Ring that ſealeth & maketh vp the marriage. When theyr father and mother fall out, they pert vp betweene them like little mediators, and with many pretie ſportes make truce when other dare not ſpeake to them. Therefore nowe let vs conſider what theſe little ones may challeng of

Gene, 28, 31

their

their parents, which ſtand thē in ſtead of Lawiers. Before we teach parents to loue their children, they had neede be taught not to loue them too much, for *Dauids* darling, was *Dauids* traytor, & this is the manner of God, when a man begins to ſet any thing in Gods roome, and loue it aboue him which gaue it, eyther to take away it, or to take away him, before he prouoke him too much. Therfore if Parents would haue theyr children liue, they muſt take heede to loue them too much: for the giuer is offended when the gift is more eſteemed then he.

The firſt dutie is the mothers, that is, to nurſe her Childe at her owne breaſts, as *Sara* did *Iſaack*, & therefore *Eſay* ioyneth the nurſes name and the mothers name both in one, and calleth them *Nurſing mothers*: ſhewing that mothers ſhold be the Nurſes. So whē God choſe a nurſe for *Moſes*, he ledde the handmaid of *Pharaohs* daughter to his mother, as though God wold haue none to nurſe him but his mother. Af-

Mothers ſhold nurſe their children. *Gene, 21, 7.*

Exod, 2, 8.

ter, when the ſonne of God was born, his father thought none fitte to be his nurſe but the virgin his mother. The fountaines of the earth are made to giue water, & the breaſts of women are made to giue ſuck. Euery beaſt, & euerie foule, is bred of the ſame that dyd beare it, onely women loue to be Mothers, but not nurſes. Therfore if their children prooue vnnaturall, they may ſay, thou followeſt thy mother, for ſhee was vnnaturall firſt in locking vp her breaſts from thee, & committing thee forth like a Cuckowe to be hatched in the Sparrowes neſt. Heereof it comes that we ſay, *he ſuckt euill from the dug*, that is, as the nurſe is affected in her body or in her minde, commonlie the child draweth the like infirmitie from her, as the egs of a Hen are altered vnder a Hawke; yet they which haue no milke, can giue no milke; but whoſe breaſts haue this perpetuall drought? Forſooth it is like the Gowte, no beggers may haue it, but Citizens or gentlewomen. In the 9. of *Hoſea*, dry breſts

Math, 2, 14

are

are named for a curſe; what lamentable hap haue Gentlewomen to light vpon this curſe more than other? ſure if their breaſts be dry as they ſay, they ſhould faſt and pray together that this curſe might be remoued from them.

The next dutie is, *Catechize a childe in his youth, and he wil remember it whē he is olde*. This is the right bleſſing which fathers & mothers giue to their children, whē they cauſe God to bleſſe them to. The wrong mother cared not though the childe were deuided, but the right mother wold not haue it deuided: ſo wicked Parents care not though their children bee deſtroyed, but godly parents would not haue thē deſtroyed but ſaued, that when they haue dwelt together in earth, they may dwel together in heauen. As the Mydwife frameth the body whē it is young and tender, ſo the parents muſt frame the minde while it is greene & flexible, for youth is the ſeede time of vertue. They which are called fathers, are called by the name of God, to warne

Prou. 22, 6

How children ſhould be brought vppe.

1. Reg. 3. 26

Luke, 11, 2

them that they are in ſtead of God to their children, which teacheth all hys ſonnes. What example haue children but their parents? And ſure the prouidence of God doth eaſe their charge more then they are aware; for a child will learne better of his father then of any other. And therfore we read of no Schoolemaiſters in the Scripture but the Parents: for when Chriſt ſayth to the Iewes, *If ye be the ſons of Abraham, ye wil do the works of your father Abraham*, he ſheweth that ſons vſe to walk in their fathers ſteps, whether they be good or bad. It is a meruailous delight to the father & mother, when people ſay that their children are like them: but if they be like them in goodnes, it is as great a delight to other as to the parents: or els we ſay that they are ſo like, that they are worſe for it. Well doth *Dauid* call children *arrowes*, for if they be wel bred, they ſhoote at theyr parents enemies, & if they be euil bred they ſhoote at theyr Parents. Therfore many fathers want a ſtaffe to ſtay thē

Except of Kings ſons.

Iohn. 8. 38.

Pſal. 127. 4

in

in theyr age, becauſe they prepared none before, like olde *Eli* which was corrected himſelfe for not correcting his ſonnes. Are not children called the fruite of theyr parents? Therfore as a good tree is knowne by bringing forth good fruite, ſo parents ſhoulde ſhewe theyr goodnes in the good education of their children which are their fruit. For this cauſe the *Iewes* were wont to name their children ſo whē they were borne, that euer after, if they dyd but thinke vpon their names, they would put thē in mind of that religion which they ſhould profeſſe, for they did ſignifie ſomthing that they ſhold learne.

1.Sam,2,29

Pſa.132,11
Mat,12,33

1.Sam,1,20.
2,Sam,12,24.

An admonition to ſuch as call theyr children at all aduentures, ſometimes by the name of dogs euē as they proue after. In the *1.King.2.2.* we haue *Dauid* inſtructing his ſonnes. In *Gene,39. Iacob* correcting his ſonnes: & in *Iob 1. Iob* praying for his ſonnes. Theſe 3. put together, inſtructing, correcting, and praying, make good children and happy parents.

Three examples of good Parents.

Once

Once Christ tooke a child, and sette him in the midst of his Disciples, and
Luke, 18, 17 said, *He which wil receiue the kingdome of heauen, must receiue it as a little child.* Shewing that our children should be so innocent, so humble, and voide of euill, that they may be taken for examples of the children of God. Therfore in *Psal, 127, 4,* children are called *the heritage of the Lord,* to shewe that they should be trained, as though they were not mens children but Gods, that they may haue Gods heritage after. Thus if you doe, your seruants shall be Gods seruaunts, and your children shall be
Cola, 4, 15 *Phil, 1, 2* Gods children, and your house shal be Gods house, like a little Church, when others are like a den of theeues.

The name of Stepmother expoũded, & their dutie.

Now I speake to one which is a mother so soone as she is married: therefore peraduenture you looke that I should shew the dutie of step-mothers. Their name doth shew them their dutie to; for a stepmother doth signifie a sted-mother, that is, one mother dieth, and another commeth in her steade: there-

therfore that your loue may ſettle to thoſe little ones as it ought, you muſt remember that you are their ſted-mother, that is, in ſted of their mother, & therefore to loue them and tender thē, and cheriſh them as their mother dyd. Shee muſt muſt not looke vpon them like *Rehoboam*, who tolde his people that he would be worſe vnto them thē his predeceſſor, for then they wil turn from her as his ſubiects did from him: but ſhe muſt come to them as *Dauid* came to the people after *Sauls* death, & ſaid, *Though your maſter Saule be dead, yet I wil raigne ouer you:* ſo ſhe muſt ſay to them, though your mother be dead, yet I will be a mother, ſo the children will loue her as much as their father.

iam ſcribus mi privigna ſervos valde dennatur.

2. Sam. 2, 7.

Further, theſe childrē are Orphanes, & therfore you muſt not only regard them as children, but as Orphane children. Nowe, God requireth a greater care ouer widdowes & Orphanes, thā ouer any other women or children.

Iere. 22, 3
Deut. 14, 17
& 24, 17
& 26, 12

Laſtly, you muſt remember that ſaying, *As you meaſure vnto other, ſo it ſhall*

Math. 7. 2

be

be measured to you again. That is, as you intreate these children, so another may come after and intreate your children; for he which hath taken away the first mother, & sent you, can take away the second mother and send a third, which shal not be like a stedmother to yours, vnlesse you be like a sted-mother to these.

Diuorcement the phisick of mariage.

If these duties be performed in mariage, then I neede not speake of Diuorcement, which is the rod of marriage, & diuideth them which were one flesh, as if the body & soule were parted a sunder. But because all performe not their wedlocke vowes, therefore he which appointed Marriage, hath appointed Diuorcement, as it were taking our priuiledge from vs when we abuse it. As God hath ordained remedies for euery disease, so hee hath ordained a remedy for the disease of mariage. The disease of marriage is adultery, and the medicine heereof is Diuorcement. *Moses* licenced thē to depart for hardnes of hart, but Christ ly-

Mat, 18, 9

Mat, 19, 8,

cenceth

cenceth thē to depart for no cauſe but adultery. If they might be ſeperated for diſcord, ſome would make a cōmoditie of ſtrife; but nowe they are not beſt to be contentius, for this Law will holde their noſes together, til wearines make them leaue ſtrugling, like two ſpaniels which are coupled in a chain, at laſt they learne to goe together, becauſe they may not goe à ſunder. As nothing might part friends, *But if thine eye offende thee pull it out*, that is, if thy freend be a tempter: ſo nothing may diſſolue mariage but fornicatiō, which is the breach of marriage: for mariage is ordained to auoide fornication, and therefore if the condition be broken, the obligation is void. And beſide, ſo long as all her children are his childrē, ſhe muſt needes be his wife, becauſe the father & mother are man & wife: but when her children are not his children, ſhe ſeemes no more to be his wife but the others, whoſe children ſhee beares, and therefore to be diuorced from him. In all the olde Teſtament, we

Why Chriſt would haue no diuorcement but for fornication.

Math, 5, 32

Math, 19, 9

1, Cor, 7. 10

Note. we reade of no diuorce betweene any, which ſheweth that they liued chaſter then we: yet no doubt this Lawe was better executed amongſt them then amongſt vs. Such a care God hath had in all ages and callings, to prouide for thē which liue honeſtly: for diuorcement is not inſtituted for the carnall, but for the chaſt, leaſt they ſhould be tied to a plague while they liue. As for
Leu. 20, 10, the adulterer, and adultreſſe, hee hath aſsigned death to cut them off, leaſt their breath ſhold infect others. Thus he which made mariage, did not make it vnſeperable, for then marriage were a ſeruitude. But as Chriſt ſaith of the
Mar. 2, 27 Saboth, *The Saboth was made for man,* that is, for the benefite of man, and not for the hinderance of man, ſo mariage was made for man, that is, for the honor of man, and not for the diſhonour of
Leu. 20. 10. man: but if marriage ſhould turne to fornication, and when it is turned to fornication, there might be no ſeperation, then marriage were not for the honour of man, but for the trouble &

griefe

griefe and diſhonour of man. Therefore now ye haue heard how diuorcement is appointed for a remedy of fornication, if any be aſhamed of this phiſicke, let them be more aſhamed of the diſeaſe.

Becauſe I haue ſpoken more then you can remēber, if you aske me what is moſt needfull to beare away? In my opinion there is one ſaying of *Paule*, which is the profitableſt ſentence in al the ſcripture, for man and wife to meditate often, & examine whether they finde it in themſelues as they do in other, leaſt theyr marriage turne to ſin, which ſhoulde further them in godlineſſe. In the *1.Cor.7,32*, it is ſayd, *The vnmarried man careth for the thinges of the Lord how he may pleaſe the Lord, but he that is married careth for the things of the world, how he may pleaſe his wife.* Likewiſe, *The vnmarried woman careth for the things of the Lord howe ſhee may be holy, but ſhe that is married, careth for the things of the world how ſhee may pleaſe her husbande.* As though their

Cōcluſion.

A ſentence for the married to think vpon.

1,Cor,7,32.

their pleasing of God were turned all to pleasing one another, and their carnal loue had eaten their spiritual loue, as the leane kine deuoureth the fatte.

Gen. 41. 4.

Therefore it followeth in the next wordes. *This I speake for your commoditie:* As though there were great commoditie in remembring this watchworde. All men haue not the feeling of Gods worde, or els such a sentence might bee an anchor to all which are married, to stay thē, when any temptation goeth about this chaunge, which *Paule* feared, euen in them which feared God before. If thou haue read all this booke, and art neuer the better, yet catch this flower before thou goe out of the garden, and peraduenture the sent thereof will bring thee backe to smell the rest.

Verse 34.

As the corps of *Hazael* made the passengers to stande, so I haue placed this sentence in the doore of thy passage, to make thee stande and consider what thou dost before thou marriest. For this is the scope and operation of

1. Sam. 1. 23.

it,

it, to call the minde to a ſolemne meditation, and warne him to liue in mariage as in a temptation, which is like to make him worſe then he was, as the marriage of *Iehoram* did, if he vſe not *Iobs* preſeruatiue to be iealous ouer al his life. The alluremēts of beautie, the troubles about riches, the charges of children, the loſſes by ſeruants, the vnquietnes of neighbours, crie vnto him that he is entered into the hardeſt vocation of all other: and therefore they which haue but nine yeres prentiſhip to make them good Mercers or Drapers, haue nineteene yeres before mariage, to learne to be good husbandes and wiues, as though it were a trade of nothing but miſteries, and had neede of double time ouer all the reſt. Therfore ſo often as you thinke vppon this ſaying, thinke whether you be examples of it, and it will waken you, and chide you, & lead you a ſtraight path, like the Angell which led the ſeruant of *Abraham*.

2.Chro,21.6
Iob.9.28.

Gen.24.40.

Thus

Thus haue I chalked the way, to prepare you vnto marriage, as the *Leuites* prepared their bretheren to the Passeouer: *Remember that this day ye* 2.Chro.35,6 *are made one*, and therefore must haue but one will. And now the Lord Iesus in whom yee are contracted, knit your hearts together, that ye may loue one 1.Sam.18.1. another like *Dauid* and *Ionathan*, and goe before you in this life, like the Math.2.9. starre which went before the *Gentiles*, that yee may beginne, and proceede, and ende in his glorie. To whom be all glorie for euer. *Amen.*

FINIS.

8 DE 58

A Treatise of the Lords Supper, in two Sermons.

Imprinted at London by *Thomas Orwin* for *Thomas Man*, dwelling in Paternoster row, at the signe of the Talbot. 1591.

IN the first sermon the aduersarie is confuted.

In the second Sermon the Communicants are prepared.

In both are many obseruations, and the words of the text expounded.

Now labour for thy selfe as I haue labored for thee, I would haue thee profit somewhat more by this booke, because it hath weakened mee more than all the reſt. Farwell.

A Treatise of the Lords Supper; in two Sermons.

The first Sermon.

1. Cor. 11. 23, 24.

The Lord Iesus in the night that he was betrayed, tooke bread:
And when he had giuen thankes, hee brake it, and said, Take, eate: this is my bodie, which is broken for you: this doo yee in remembrance of me.

THE Word and the Sacraments are the two breasts wherewith our mother dooth nurse vs. Seeing euerie one receiueth, and fewe vnderstand what they receiue; I thought it the necessariest

The two brests of the Church

doctrine to preach of the Sacrament, which is a witnesse of Gods promises, a remembrance of Christs death, and a seale of our adoption: therfore Christ hath not instituted this Sacrament for a fashion in his Church to touch, and feele, & see, as we gaze vpon pictures in the windowes; but as the woman which had the bloudie issue, touching the hemme of Christs garment, drew vertue from Christ himselfe because she beleeued: So Christ would that wee touching these signes, should drawe vertue from himselfe, that is, all the graces which these signes represent. Therefore as the *Leuits* vnder the law, were bound to prepare their brethren before they came to the Passeouer; so Preachers of the Gospell should prepare their brethren before they come to the Supper of the Lord. For which purpose I haue chosen this place to the *Corinthians*, which is the cleerest and fullest declaration of this Sacrament in all the Scripture.

Matth.9.20.

2.Chro.35.6.

The Lord Ieſus in the night, &c.

The ſumme of all theſe words is, the inſtitution, & vſe of the Lords Supper. Firſt *Paul* ſheweth the author of it, *The Lord Ieſus*; then the time when it was inſtituted, *in the night that hee was betrayed*; then the manner how he did inſtitute it, *he tooke bread, and when he had giuen thankes, he brake it, and gaue vnto his Diſciples, &c.* then the end why he did inſtitute it, *for a remembrance of his death.* The diuiſion.

Touching the author, he which is ſignified by it, was the author of it. *The Lord Ieſus* hath bid vs to Supper, *I am not worthie* (ſaith *Iohn*) *to looſe his ſhoe*; ſo we are not worthy to waite at his trencher, & yet he will haue vs ſit at his table. To him belongeth the power to ordaine Saeraments in his Church, becauſe hee fulfilled the Sacraments of the Lawe. When Chriſt came the Paſſeouer ceaſed, becauſe he is our Paſſeouer, that is, the Lambe by whoſe bloud we are ſaued. When Chriſt came, Circumciſiō ceaſed, becauſe The Author. *Iohn.* 1. 27. None but Chriſt may ordaine Sacraments. *Iohn.* 1. 29.

cause he is our Circumcision, that is, the purifier and clenser of our sinnes.

Reuel.7.14. Now these two Sacraments are fulfilled, he hath appoynted two other Sacraments for them: in steed of the paschall Lambe, which the *Iewes* did

Iohn 1.29. eate, he hath giuen vs another Lamb to eate, which *Iohn* calleth *the Lamb of God*, that is himselfe, vpon whome all doo feede; whosoeuer doo receiue this Sacrament with an assured faith that Christ died to possesse them of life. The breaking of the bread, doth signifie the wounding of his bodie: the powring of the Wine dooth signifie the shedding of his bloud. The eating of the bread, and drinking of the Wine, doth signifie that his flesh and bloud doo nourish in vs life eternall, as the Bread and Wine doo nourish the life present.

Gen.17.10. In stead of Circumcision, which began at *Abraham*, hee hath ordeined Baptisme which begā at *Iohn*, a more liuely representation of the true circumcision of the heart, becausse it re-

Who was therfore called Iohn the Baptist.

presenteth

preſēteth vnto vs the bloud of Chriſt which waſheth our ſoules, as the water in Baptiſme waſheth our bodies. *Matth.* 3. 1. *Reuel.* 1. 5. *Reuel* 22. 14.

Touching the time: *In the night* (ſaith *Paul*) therfore this Sacramēt is called *The Lords Supper*, becauſe it was inſtituted at night when they vſed to ſuppe. But what night? *euē that night* (ſaith *Paul*) *when he was betrayed:* that night which he ſhould haue curſed, as *Iob* did the day of his birth, if hee had ſuffred againſt his wil: that night when he ſhould haue thought to deſtroy men, as men conſpired to deſtroy him, *that night* (ſaith *Paul*) this Sacrament of grace, and peace; & life began. *Euen that night when wee betrayed him.* Many nights did he ſpend in watching, and praying for vs; & is there a night now for vs to kill & betray him? That was a darke night, when men went about to put out the Sunne which brought them light. Who can but wonder, to ſee how Chriſt, and they for whome Chriſt came, were occupied at one time? Time. *Verſe.* 23. *Iob.* 3. 3.

when they deuiſed miſchiefe againſt him, and ſought all meanes to deſtroy him, then hee conſulted how to ſaue them, and inſtituted the ſame night this bleſſed Sacrament, to conuay all his graces and bleſſings vnto them, *Euen that night whē they betrayed him.*

Why this Sacrament was inſtituted at night.

The reaſon why this action was deferred vntil night, is, becauſe that was the time appointed by the Lawe to eate the Paſſeouer, which was like a predeceſſor of this Sacrament. The reaſon why he deferred vntill his laſt night, was, becauſe the Paſſeouer could not bee ended, before the fulneſſe of time, and the true Paſchall Lambe were come to bee ſlaine in ſtead of the other. Therefore how fitlie did Chriſt ende the Paſſeouer, which was a ſigne of his ſuffering, ſo preſentlie before his ſuffering? And beſide, how ſweetly did he confirme his diſciples faith, when as they ſhould ſee that the next day performed before their eyes, which ouernight both in the Paſſeouer, & in the Sacrament

Why it was deferred til his laſt night.

Sacrament was ſo liuely reſembled vnto them? If any from this doe gather, that we ought to eate the Lords Supper at night as Chriſt did, hee muſt vnderſtand that wee haue not the ſame cauſe to do ſo which Chriſt had, becauſe of the Paſſeouer. And therfore the Church which hath diſcretion of times and places, hath altered both the time and the place, vſing the temples in ſtead of the chāber, and the morning in ſtead of the euening: for indifferent things are ruled by order and decencie.

Why we receiue not the Lords Supper at night.

Touching the manner, *He tooke bread, and when he had giuen thankes, he brake it, and gaue it vnto them.* He would not eate it, nor breake it, before he had giuen thankes to GOD. What neede he which was God, giue thankes to God, but to ſhew vs what wee ſhould doo, when wee eate our ſelues? *In all things giue thankes* (ſaith *Paule*) whereby wee declare, that all things come from God: but the wicked beleeue eaſier that God dooth take,

Verſ. 23. 24.

1. *Theſ.* 5. 18.

Note.

take, than that he doth giue, and therfore they neuer pray heartely vnto him for any thing, nor feelingly thank him for it. For which the Lord complaineth, saying: *I haue loued you, yet yee say, wherein hast thou loued vs?* Mala. 1.2. shewing, that wee are worse than the Oxe, which knoweth his feeder. Esai. 1.3. And if wee acknowledge all things from GOD, yet wee doo like *Lot*, Gen. 19.20. is it not a little one (saith he) when he craued to goe vnto *Zoar*, as though it were not much which hee asked: so wee mince & extenuate the gifts of God, before we receiue them and after; like them which haue a grace for dinner, and none for breakfast, as though they had their dinners from GOD, and breakefasts of their owne. Our example did not so: Although it was but bread which hee receiued, yet hee was more thankefull for bread, than many which burie the fowles, and fishes, and beasts, in their belly: for if a count of all were kept, for one that prayeth, *Giue vs this day our daylie* Luke 11.3. *bread*,

bread, a hundred take their bread, and meate, and ſleepe too, which neuer pray for it.

After hee had giuen thankes, hee brake it, and gaue vnto them, and ſayd, Take, eate: for when hee had giuen thankes to GOD, then it was ſanctified, and bleſſed, and lawfull to eate. So, when thou ſeruest God, then it is lawfull for thee to vſe Gods bleſsinges, then thou mayeſt eate and drinke as Chriſt did, but not before, for theſe thinges were created to ſerue them which ſeruе GOD; if thou doeſt not ſerue him for them, thou encrocheſt vpon Gods bleſsinges, and ſtealeſt his creatures, which are no more thine, than thou art his, for the good God created all things for good men, as the diuells poſſeſsions are reſerued for euill men. Note.

Therefore as Chriſt would not break the bread, before he had giuen thanks to the founder; ſo knowe, that there is ſome thing to be done before thou

thou receiue any benefite of GOD, and presume not to vse his creatures with more libertie than his Sonne did, which did not eate without giuing thanks, nor rise againe without singing of a Psalme.

Matth.26.30.

It followeth, *This is my bodie.* Here is the fruite of his thankes before, he praied that the bread & wine might be blessed, and they were blessed. As *Isaaks* blessing shewed it selfe vppon *Iaakob* whom hee blessed; so Christs blessing appeared straight vpō these mysteries: for it could not bee sayd before, *this is my bodie*, because it was meere bread; but now it may be called his bodie, because his blessing hath infused that vertue into it, that it doth not only represent his bodie, but conuey his bodie, and himselfe vnto vs. The efficacie of this blessing is in this Sacrament euer since, sanctifying it vnto vs as well as it did to the Apostles, euen as Christs prayer stayed *Peters* faith after Christ was dead.

Gen.27.

Luk.22.32.

Now

Now yee haue heard the meaning of theſe words, *Hee tooke bread, and bleſſed it, and brake it, and gaue it:* you ſhall ſee with what a myſticall reſemblance they vnite Chriſt and vs. Firſt, as Chriſt in the Supper tooke bread to feede vs: ſo in his birth hee tooke our fleſh to ſaue vs. Secōdly as Chriſt when he had taken the bread, bleſſed the bread to make it a ſpiritual food: So Chriſt, when hee had taken our fleſh, powred foorth moſt rich and precious graces into it, to make it food of life vnto vs. Thirdly, as Chriſt whē he had bleſſed the bread, brake the bread: ſo Chriſt when he had filled his body with moſt precious graces, brake it vp like a rich treaſure houſe, his handes by the nayles, his backe by the ſtripes, his head by the thornes, his ſide by the ſpeare; that out of euery hole a riuer of grace and goodneſſe might iſſue & flow foorth vnto vs. Laſtly, as Chriſt gaue the bread when hee had broken it: ſo Chriſt by a liuely faith communicateth

Heb.2. 16.

Iohn 17.19.

1.Pet.2 24.

Epheſ.3.17.

teth his bodie after hee hath crucified it. Hereby we are taught, that when wee see the Minister take the bread to feede vs, wee must conceaue that Christ being GOD from euerlasting tooke our flesh to saue vs. When wee see the Minister blesse the bread to a holy vse, wee must conceaue that Christ by vniting the Godhead vnto it, sanctified his flesh for the worke of our redemption. When wee see the Minister breake the bread to sustaine our bodies, wee must conceaue that Christ in his death brake his bodie to refresh our soules. When wee see the Minister giue the bread to our hands, we must conceaue that Christ as truly offereth himselfe to our faith to be receiued of vs.

Because vpon these words the Papists ground their Transubstantiatiõ, that is, that the bread is changed into Christs flesh, & the wine is turned into Christs bloud, whereby wee eate the same body which died vpon the crosse, & drink the same bloud which issued out of his side; that you may

see

see ꝑ blindnes of this Popish dreame, I would haue you but marke euerie worde of this Scripture how they make against Transubstantion, that you may see them slaine like *Goliah* with their owne sword. Euen as God made *Caiphas* speak against himself; so the Scriptures which hereticks alleage, doo make against themselues, like the *Baalites* which wounded their owne flesh. I may liken their allegations to Sathans, whē he tempted Christ in the Wilderneſſe, hee alleaged but one sentence of Scripture for himselfe, & that Psalme out of which hee borrowed it, makes so plaine against him, that he was faine to picke here a word, and there a word, and leaue out that which went before, & skip in the middest, and omit that which came after, or els he had marred his cause. The Scripture is so holy, and pure, and true, that no word, nor sillable therof cā make for the diuell, or for sinners, or for hereticks: yet as the diuell alleaged Scripture, though it made not for hi[illegible] but against him;

1. *Sam.* 17. 51.

Iohn. 18. 14.

1. *King.* 18. 28.

Heretikes alleage scripture like the deuill.

Matth. 4. 4.

Psal. 91. 11.

him: so doo the Libertines, and Epicures, and Hereticks, as though they had learned at his schoole. Now there is no sentence of the Scripture, which the wiser Papistes alleadge boldly for their Transubstantiation, but this, that Christ sayd, *This is my bodie*, by which they may prooue as well that Christ is a dore, because he saith, *I am the dore*: or a Vine, because he saith, *I am a Vine*; for his sayings are like. Figuratiue speeches must not bee construed literally, but this is Heretickes fashion. If you marke, you shall see throughout, that all the testimonies which the Papists alleadge for their heresies, are either tropes, or figures, or allegories, or parables, or allusions, or darke speeches; which when they presume to expound allegorically, or literally, with out conference of other Scriptures, then they wander, and stray from the mark, or else it is impossible, that the truth should maintaine error, that is, that the Scripture should speake for heresie,

Mat. 26. 26.

Ioh. 10. 7. 9.

Ioh. 15. 1.

Note

hereſie, if it were not peruerted: therfore we ſee that *Eue* neuer erred, vntill ſhe corrupted the text. *Gen.* 3. 3.

Now wee will enter the liſts with our aduerſaries, and ſee whether theſe words do prooue that the bread and wine are turned into Chriſtes bodie. *Paule* ſayth, *Ieſus tooke bread:* well then, yet it is bread: when hee had taken it, then hee bleſſed it; what did hee bleſſe? the bread which hee tooke; well then, yet it is bread: when hee had bleſſed it, then hee brake it; what did he breake? the bread which hee bleſſed; well then, yet it is bread: when hee had broken it, then hee gaue it; what did he giue? the bread which hee brake; well then, yet it is bread: when hee had giuen it, then they did eate it; what did they eate? the bread which hee gaue them; well then, yet it is bread: when they did eate it, then he ſayd, *this is my bodie:* what did he call his body? the bread which they did eate; well then, yet it is bread. If it be bread all this while,

Arguments againſt Popiſh Tranſubſtantiation.

1.

when he did take it, and blesse it, and breake it, and giue it, and they did eate it, when is it turned into his bodie? here they stand like the Sadduces, as mute as fishes.

Matth.22 34.

Now that ye may see that not we only say it is bread & wine after the consecration; in the 27. verse Christ himselfe dooth call it bread and wine after he had giuen it, as he did before. And in *Marke* hee saith, *I will drinke no more of the fruite of the vine.* Here Christ saith, that it was the fruite of the Vine which hee dranke, but his bloud is not the fruite of Vines, but Wine; therfore Wine was his drinke, and not bloud.

Mar.14.25.

2. Beside, if you would heare *Paule* expound Christ, hee sheweth, that all our Fathers had the same substance of Christ in their Sacraments, that we haue in ours, for he saith, *They all did eate the same spirituall meate, and all drinke the same spirituall drinke.* Straight he saith, *that this meate and this drinke was Christ.* Marke that he saith

1.Cor.10.4.

Verf.3.4.

Verf.4.

ſaith not only, *They did eate the ſame meate* that wee eate, but he ſaith, *that this meate was Chriſt:* and not onely ſo, but to ſhewe that Chriſt is not a corporal meate, as the Papiſts ſay: he ſaith, hee is a ſpirituall meate, as wee ſay; therefore you ſee that we do not eate him corporally, no more thã our Fathers but that as they did eate him ſpiritually, ſo doo wee; for ſpirituall meate muſt bee eaten ſpiritually, as corporall meate is eaten corporally.

A gaine, for the ſignes to be turned into the thing ſignified by them, is vtterly againſt the nature of a Sacrament, and makes it no Sacrament, becauſe there is no ſigne: for euery Sacrament dooth conſiſt of a ſigne, and a thing ſignified; the ſigne is euer an earthly thing, and that which it ſignifieth is a heauenly thing. This ſhall appeare in all examples, as in *Paradiſe* there was a verie Tree for the ſigne, and Chriſt the thing ſignified by it. In Circũciſion there was a cutting off of the skin, and the cutting off

3.

Gen. 2. 9.

Gen. 17. 11.

of sinne. In the Passeouer there was a Lambe, and Christ. In the Sabaoth there was a day of rest, and eternall rest. In the Sacrifices there was an offering of some beast, and the offering of Christ. In the Sanctuarie there was the holy place, and heauen. In the Propitiatorie there was the golden Couering, and Christ our couer. In the Wilderneſſe there was a Rocke yeelding water, and Christ yeelding his bloud. In the Apparition there was a Doue, and the Holy Ghoſt. In the Manna there was Bread, and Christ. In Baptiſme there is very Water which washeth vs, and Christs bloud washing vs; ſo in the Supper of Christ there is very Bread and Wine for the signe, and the body and bloud of Christ for the thing signified, or els this Sacrament is against the nature of all other Sacraments.

Exod. 12.3.
Exod. 23.11.
Heb. 9.13.
Exod. 30.
Exod. 25.24.
Exod. 17.16.
Mat 8.16.
Iohn. 6.49.
1. Cor. 10.19.

A gaine, there must bee a proportion betweene the Passeouer and the Lords Supper, because this was figu-

red

red by the other. Now, the *Iewes* had in their Passeouer, Bread, and Wine, and a Lambe; so Christ instituting his Supper, left Bread, and Wine, and a Lamb, which name is giuen to himselfe, because he came like a Lambe, and died like a Lamb. *Exod.* 12. *Matth.* 16. *Iohn.* 1. 29.

5. Againe, if Christs very body were offered in the Sacrament, then it were not a Sacrament, but a Sacrifice: which two differ as much as giuing, and taking: for in a Sacrifice we giue, and in a Sacrament wee receiue, and therefore wee say our Sacrifice, and Christs Sacrament.

6. Againe, euery Sacrifice was offered vpon an Altar. Now, marke the wisedome of the Holy Ghost, least we should take this for a Sacrifice, he neuer names Altar when hee speakes of it, but, *the table of the Lord.* Therefore it is no doubt but the diuel hath kept the name of Altar, that wee might thinke it a Sacrifice. *Exod* 27.

7. Againe, if the bread were Christs flesh, and the wine his bloud, as these

two are ſeparate one from the other; ſo Chriſtes fleſh ſhould bee ſeparate from his bloud, but his bodie is not diuided, for thē it were a dead bodie.

8. Againe, that which remaineth doth nouriſh the bodie, and reliſh in the mouth as it did before, which could not bee, but that it is the ſame foode which it was before.

9. Againe, I would aske, whoſe are this whitenes, and hardnes, & roundnes, and coldnes? None of them ſay that it is the whitenes, and hardnes, and roundnes, and coldnes of Chriſts bodie: therefore it muſt needes bee the whitenes, and hardnes, & roundnes, and coldnes of the bread, or els qualities ſhould ſtand without ſubſtances, which is, as if one ſhould tell you of a houſe without a foundation.

10. Againe, as Chriſt dwelleth in vs, ſo he is eaten of vs, but he dwelleth in vs only by faith, *Ephe. 3. 17.* Therfore he is eaten only by faith.

11. Againe, none can bee ſaued, without

out the communion of the bodie of Chriſt: but if all ſhould communicate with it corporally, then neither infants nor any of our fathers, the Patriarkes or the Prophets ſhould be ſaued, becauſe they receiued it not ſo.

Againe, Chriſt ſaith not, *this wine*, but *this cup*, & therfore by their concluſion, not only the wine ſhould bee turned into bloud, but the cup too. 12.

Againe, *Paule* ſaith, *They which receiue vnworthily, receiue their owne damnation.* But if it were the fleſh of Chriſt, they ſhould rather receiue ſaluation thā damnation, becauſe Chriſt ſaith, *He that eateth my fleſh and drinketh my bloud hath life euerlaſting.* 13 *Iohn.6.54.*

Againe, if they would heare an Angell from heauen: when Chriſts body was glorified, an Angell ſayd to the women, *He is riſen, and is not here*, as if he ſhould ſay, his body is but in one place at once, or els hee might haue been there, though he was riſen. 14. *Matth.28.6.*

Againe, why doo they ſay in receiuing this Sacrament euer ſince the 15.

Primitiue Church, *Lift vp your harts*, if they haue all in their mouthes? To end this controuersie: Here wee may say as the Disciples sayd to Christ, *Whether shall wee goe from thee?* I meane we neede not goe to any other expositor of Christ than Christ himselfe. Therefore marke what he saith: At first when Christ said, that he was the bread of life, and that all which would liue must eate him, they murmured vntil he expoũded his words; and how did he expound his words? Thus, *He that commeth vnto me hath eaten, and he that beleeueth in me hath drunke.* After when he instituted this Sacrament, in like words, they murmured not, which they would as before, if he had not resolued thẽ before, that to eate his body, & to drinke his bloud, was nothing but to come to him, and beleeue in him. After he had said so, they murmured not, because they did see some reason in it. As it is plainly said, *This is my body*; so it is plainlie saide, *these wordes are spirit:* that

John. 6. 68.

John. 6. 66.

John. 6. 35.

John. 6. 63.

that is, they muſt bee vnderſtoode ſpirituallie, and not litterally. But if it be fleſh indeed, why doo they not ſatiſfie the ſimple people, how they may eate this fleſh in lent, when they forbid them to eate any fleſh, they muſt needes eate it doubtfully, and he which doubteth ſaith *Iames*, receiueth nothing: therefore he which eateth the Maſſe receiueth nothing.

I did not alleage the Fathers in my Sermon, but if any ſuſpend his aſſent, till they bring in their verdit, let him heare them make confeſſion of their beleefe. *Auguſtine* ſaieth, the Lord doubted not to ſay, *this is my bodie*, when he gaue onely a ſigne, or Sacrament of his bodie. *Aug.* vpon the 3. Pſalme.

Tertulian ſaith, *this is my bodie*, that is, a ſigne of my bodie. *Ter* againſt *Marcion* the 4. booke.

Ambroſe ſaith, the bread and wine remaine ſtil the ſame thing that they were. 4. booke 4. ca. of Sacraments

Theodoret ſaith, after the conſecration, the myſticall ſignes doo not caſt off their owne nature, but abide ſtill In his firſt dialogue.

ſtill in their firſt ſubſtance & forme.

Vpon the 15. of *Matt.*

Origen ſaith, the bread that is ſanctified with the word of God, as touching the materiall ſubſtance thereof goeth into the bellie, and foorth againe like other meates.

Irena. 4. booke ca. 34. againſt *Valentinus.*

Irenaus ſaieth, that it hath two things in it, one earthly, & the other heauenly.

Ad ob. Theod. Anathematis. 11

Cyrill ſaieth, Our Sacraments auouch not the eating of a man.

1. book of Epi.

Ciprian ſaieth, the Lorde calleth bread made of many graines, *his bodie*, and called Wine made of many grapes, *his bloud.*

In that Goſpel whoſoeuer ſpeaketh a word. &c.

Athanaſius ſaith, Chriſt made mẽtion of his aſcention into heauen, that hee might withdrawe his Diſciples from corporall and fleſhlie eating.

Hom. 60 to the people of *Antioch.* To *Caſarus* the Monk.

Chryſoſtome ſaith, God giueth vs things ſpirituall vnder things viſible and natural. And againe, being ſanctified, it is deliuered from the name of bread, and is exalted to the name of the Lords bodie, although the nature of the bread ſtill remaine.

And

And becauſe they beleeue that the Pope cannot erre, Pope *Gelaſius* ſetteth to his hand, and ſaith with the reſt, Neither the ſubſtance of the bread, nor nature of the wine ceaſe to be, more than they were before. Against *Eutiches* Heretike

Tell vs Papiſt, doo not theſe Fathers ſpeake as plaine as we? Canſt thou auouch Tranſubſtantiation more flatly than they denie it? How had this hereſie beene chaſed, if the diuell had hatched it in their time?

Thus the Scriptures on the one ſide, & the Fathers on the other ſide did ſo trouble three arch Papiſts, *Biel*, *Tonſtal*, and *Fiſher*, that *Gabriel Biel* ſaieth, how the bodie of Chriſt is in the Sacrament, is not found in the canon of the Byble. Vpon the Canon lect. 40.

Tonſtal ſaith, It had been better to leaue euerie man to his owne conieƈture, as they were before the Councell of *Laterane*, than to bring in ſuch a queſtion. 1. book of the Sacra pag. 46.

Fiſher ſaith, No man can proue by the words of the Goſpell, that any Prieſt Againſt the captiuitie of *Babilon* made by M. *Luther*.

Prieſt in theſe daies dooth conſecrate the verie bodie and bloud of Chriſt.

Luk. 19.22. Heere is fulfilled, *Out of thine owne mouth I will condemne thee.* But wee will not carrie the matter ſo, becauſe a iudge muſt haue two eares, therefore now let them ſpeake. Becauſe they cannot tell how the bread and wine ſhould be turned into fleſh and bloud, and yet appeare bread and wine ſtill, they ſay it is a myracle: but how doo they proue it? If they contend it is a myracle, they muſt ſhewe vs a ſigne, for euery myracle may be ſeene, like all the myracles of *Moſes*, and Chriſt, and the Apoſtles: and therefore a myracle is called a ſigne, becauſe it may bee ſeene like a ſigne, and the word ſignifieth a wonder, as though we did ſee ſomething to wōder. And the *Iewes* craued a myracle, ſaide, *Shew vs a myracle:* as though they were taught to iudge of myracles by ſight. All which dooth ſhewe that a myracle may bee ſeene, but here no myracle is ſeene.

The Papiſts allegations for the reall preſence.

Exo. 4.8. & 21

Exod. 9.

Againe,

Againe, a myracle (eſpecially in the time of the Goſpell) is an extraordinary thing, but they make this an ordinarie thing; for if the bread and wine be turned into fleſh and bloud, then myracles are as common as Sacraments, and ſo becauſe they haue Maſſe euerie day, they ſhould worke myracles euery day. Laſtly, this ſeemeth ſtrange, that *Auguſtine*, whom they ſo much honour, gathered all the myracles which are written in the Scripture, and yet amongſt all, ſpeakes not of this; therefore then it was counted no myracle: but *Paule* ſpeakes of *lying myracles*, and this is one of them. 2. *Theſſ.* 2. 9.

Obiect. If they ſay that Chriſt can turne Bread and Wine into his bodie, and therefore hee dooth. Firſt they muſt proue that he will: for they can doo many things themſelues which they doo not, becauſe they will not: therefore it is an olde anſwer, that from *Can to Will*, no argument followeth. The Leper did not ſaye to Chriſt, If thou

Anſwere.

Mar. 1. 40. thou can, thou will; but, *If thou wilt thou canst.*

But the queſtion which they think cannot be anſwered, like their inuincible Nauies, is this. If the Bread be not his bodie, why dooth he cal it his bodie? Reſolue this knot and all is cleere. Marke then and we will looſe it as well as we can: He ſaith, *This is my body*, as he ſaith after, *which is broken for you*. Why? his bodie was not broken before he ſuffered, how did he ſay then, *which is broken*, before it was broken? There is no ſenſe of it but this, the Bread was broken, and ſignified that his bodie ſhould bee broken. Now, as the breaking of the Bread did ſignifie the breaking of his bodie, ſo the Bread muſt needes ſignifie his bodie: but as his bodie was not broken indeede when the Bread was broken, ſo the Bread coulde not be his bodie indeed: for then his bodie ſhould haue been broken when the Bread was broken: yet let them obiect what they can.

Obiect.

Anſwer.

If

If (ſay they) the Bread and Wine bee not changed into his bodie and bloud, why doth he ſpeake ſo darkelie? he might haue ſpoken plainer. Obiect.

I anſwere, though this ſeeme darke to Papiſts, yet it was not darke to the Apoſtles, they vnderſtood his meaning well enough, and all the reſt for 1215. yeares after Chriſt, before Tranſubſtanciation was ſpoken of. If the Apoſtles had not vnderſtoode his meaning, they would not ſtick to aske him as their manner was, vntil they were acquainted with Chriſts phraſe, whenſoeuer they doubted vpon any of his ſpeeches, they were wont to come vnto him, & ſay, *Maſter, what is the meaning?* but they were vſed to ſuch phraſes: for it was Chriſts manner to teach by ſimilitudes, ſhewing one thing by another, which is the plaineſt manner of teaching, and moſt vſed in holy Scripture, eſpeciallie in the types & ſhadowes of this Sacrament. For example, Chriſt calleth the Lambe the Paſſeouer, Anſwer. *Luk.* 8. 9. *Mat.* 26. 17.

Passeouer, in place whereof this Sacrament succeeded, & therefore presentlie after they had eaten the Passeouer, Christ instituted this Sacrament to be vsed for it. Christ (I say) called the Lambe the Passeouer, and yet the Passeouer was this, an Angell passed ouer the houses of the *Israelites*, and strooke the *Ægiptians* this was not a Lambe, and yet because the Lambe was a signe of this Passeouer, as the Bread and Wine is of Christs body, therefore Christ called the Lamb the Passeouer, as he calleth the bread and wine his bodie.

Exod. 12.27.

Gen. 17.13.

Againe, Circumcision is called *the Couenant*, and yet Circumcision was nothing but the cutting away of a skin: but the Couenant is, *In Abrams seede all nations shall bee blessed, I will be their God, and they shall be my people, I will defend and saue them, and they shall serue and worship mee.* This as not Circumcision, & yet as though Circumcision were the Couenant it selfe, it is called the Couenant, be-

Gen. 12.3.

cause

cauſe it ſignified the Couenant, ſo Bread & Wine are called Chriſts body, becauſe they ſignify Chriſts body.

Againe, Baptiſme is called *regeneration*, and yet Baptiſme is a dipping of our bodies in water; but regeneration is the renewing of the minde, to the image wherein it was created: this is not Baptiſme, & yet as though Baptiſme were regeneration it ſelfe, it is called regeneration, becauſe it ſignified regeneration: ſo the bread and Wine are called Chriſtes bodie, becauſe they ſignifie Chriſtes bodie.

Tit. 3. 5. baptiſmus regeneratio

1. Cor. 6. 11.

Againe, the Cup is called the new Teſtament, and yet the Cup is but a peece of mettall, filled with Wine: but the new Teſtament is, *He which beleeueth in the Sonne, ſhall be ſaued*: this is not a Cup, and yet as though the Cup were the new Teſtament it ſelfe it is called the new Teſtament, becauſe it ſignifieth the new Teſtament: ſo the Bread and Wine are called Chriſts bodie, becauſe they

Luk. 22. 20 poculum nouum teſtamentum

Ioh. 3. 36.

ſignifie Chriſts bodie. They which knewe that the Lambe is not the Paſſeouer, though Chriſt called it the Paſſeouer; that Circumciſion is not the Couenant, though God called it the Couenant; that Baptiſme is not regeneration, though it be called regeneration; that the Cup is not the New Teſtament, though Chriſt called it the New Teſtament; could they not aſwell vnderſtand, that the Bread and Wine were not Chriſtes bodie, though Chriſt called them his bodie? As they vnderſtoode theſe ſpeeches, ſo they vnderſtoode this ſpeech; therfore they which ſay, that the Bread and Wine are Chriſts bodie, becauſe Chriſt ſaith, *This is my bodie*: may aſwell ſay, that the Lambe is the Paſſeouer, becauſe Chriſt calleth it the Paſſeouer, that Baptiſme is regeneration, becauſe *Paule* calleth it regeneration, that the Cup is the New Teſtament, becauſe Chriſt calleth it the New Teſtament.

Mat.26.26.

If

If euerie Sacrament was called by the thing which it ſignified, and yet neuer any Sacrament was taken for the thing it ſelfe, what reaſon haue they to take this Sacrament for the thing it ſelfe, more than all the reſt? It is the conſent of all Writers that a Sacrament is a ſigne, therefore not the thing ſignified: no more than the buſh at the dore, is the Wine in the ſeller. If I call the Prince a Phœnix, the Vniuerſitie a Fountaine, the Court a Pecock, the Citie a Sea, the Countrey an Eremite, why can the Papiſts vnderſtand mee, and not vnderſtand Chriſt? What a darke, and ſtrange, and intricate, and incredible ſpeech had this been for them, to vnderſtand groſly, and literallie? Would they thinke, that they did eate Chriſts bodie, when his bodie ſtoode before them, and hee had tolde them before, that his bodie was like their bodie? Nay, this would haue required mo words, and made them come againe, with

Luk. 8.9. *Master, what is the meaning?* for they were not so instructed yet before the resurrection, to beleeue euery thing without questioning, if it were contrarie to sense and reason: but as they

Iohn. 4.33. asked, who had giuen him any meate, when hee saide that hee had meate, and they could see none: so they would haue asked, what meate is this which wee see not? How can euerie one of vs eate his body, and yet hee hath but one bodie, and that bodie is whole when wee eate it? Loe, hee standeth before vs and saith, that his body is like vnto ours, and yet hee takes bread and breakes it, and giues it vnto vs to eate, and

Luk. 24.39. when wee eate it, hee saith *This is my bodie:* and yet his bodie standeth before vs still. If his bodie be like ours (as he saith) how can it be eaten and be there, for ours cannot? Thus they would haue questioned, if they had not been vsed to such phrases: but as they could vnderstand him when he called himselfe a stone, and a rocke,

and

and a dore, and a windowe, and a Vine, ſo they could picke out his meaning, when hee ſaide that bread was his bodie: for he had tould them before, that he was *the bread of eternall life.* *Iohn.* 16. 5.

Now the bread of eternal life is not eaten with teeth, for the body cannot eate ſpirituallie, no more than the ſoule can eate corporally, and therefore hee is ſuch a bread as is eaten with faith, and ſo himſelfe ſaieth in the Goſpell of *Iohn.* Marke this eating by faith, and all the ſtrife is ended. Fleſh and bloud indeede neede not faith to chewe them, for the teeth can chew them well enough. Therefore, if the Bread and Wine were the bodie of Chriſt, then wee neede not faith to eate it, but all which haue teeth might eate Chriſts body, yea, the Mice might eate it aſwell as men, for they eate the ſame bread that wee doo, aſwell after it is conſecrated, as before. *Iohn.* 6. 35.

If this bee not enough to batter

the ruines of this vpstart Heresie, I will come to interrogatories, and see whether they haue learned it by rote, or by reason. If they ground their Transubstantiation vppon these words of Christ, *This is my bodie*, which hee spake to his Disciples: I aske them, whether they receiue that bodie which was mortall, or that bodie which is glorified; because one of these bodies they must needes receiue, eyther his mortall bodie, or his glorified bodie. If they say, that it is his mortall bodie, the mortali bodie will not profit them: for you see that mortall foode is but for this mortall life, neyther hath Christ a mortall bodie now to communicate vnto them, because it is changed to an immortall bodie, therefore they cannot receiue the mortall bodie, because Christ hath not a mortall body to giue them. If they say that they receiue his glorified bodie, then they must flie from this Text, for

Mat. 26. 26.

Neither Christs mortal bodie, nor his immortall body, can be in the same.

at that time Christ had no glorified bodie.

When this Sacrament was instituted, and Christ saide *This is my bodie*, his body was not glorified, because the Sacrament was instituted before his death, and his bodie was glorified after his resurrection. Therfore if they receiue the same bodie which the Apostles receiued, as they say they doo, they cannot receiue a glorifyed bodie, because then Christ had not a glorified bodie to communicate vnto them. Thus the rocks and sands are of both sides them, they receiue a bodie neither mortall, nor immortall: if Christ hath any such bodie, iudge you. Heere they stand like a foole, which cannot tell one his tale; *Nebuchadnezar* dreamed a dreame & knew not what it meant. *Dan* 4.15.

Beside, I aske them to whome Christ spak when he said, *This is my bodie*. *Marke* saith, he *spake to thē*, that is, to his Disciples: well then, if *Mar.* 14.24.

these words, *This is my bodie*, were not spoken to the signes, but to the persons, not to the bread and wine, but to the receiuers: as the words which follow, *Do this in remembrãce of mee*: if these words were not spoken to the bread and wine, then it is plaine that they doo not change the nature of the bread and wine. If the nature of them bee not altered, then the substance remaineth, and then wee receiue no other substance with them, because two substances cannot be in one place.

Christ spake not to the bread and wine, but to his disciples

What then, is there nothing in the Sacrament but bread & wine, like a hungrey nunscion? Nay wee say not that the Sacrament is nothing but a bare sighe, or that you receiue no more than you see: for Christ saieth, that it is his bodie, and *Paule* saieth, that it is *the Communion of Christs bodie and bloud*. Therefore there is more in Sacramentall bread, than in common bread: though the nature be not changed, yet the vse is changed;

More in the Lords Supper than bread & wine.

1. Cor. 10. 16.

changed; it dooth not onely nouriſh the body as it did before, but it bringeth a bread with it which nouriſheth the ſoule: for as ſure as wee receiue bread, ſo ſure we receiue Chriſt: not onely the benefites of Chriſt, but Chriſt, although not in a Popiſh maner: yet wee are ſo ioyned vnto him, as though we were but one body. As the ſpouſe dooth not marry with the lands and goods, but with the man himſelfe, and being partaker of him, is made partaker of thē: ſo the faithfull doo not only marry with Chriſts benefites, but with Chriſt himſelfe; and being partakers of him, they are made partakers of his benefites: for Chriſt may not be diuided from his benefites, no more than the Sunne from his light. It is ſayd, *the Father gaue vs his ſonne*, and ſo the Sonne giueth vs himſelfe. As the bread is a ſigne of his body: ſo the giuing of the bread is a ſigne of the giuing of his bodie. Thus he lyeth before vs like a Pellican which letteth her yong ones ſucke

A ſimilitude.

Rom. 8. 32.

ſucke her bloud: ſo that we may ſay, the Lord enuited vs to Supper, and he himſelfe was our meate. But if you aske how this is? I muſt anſwere, it is a myſterie: but if I could tell it, it were no myſterie. Yet as it is ſayd, when three men walked in the middeſt of the fornace, *one like the Sonne of GOD walked amongſt them*: So, when the faithfull receiue the Bread and Wine, one like the Sonne of God ſeemeth to come vnto them, which fils them with peace and ioye, and grace, that they maruell what it was which they receiued, beſides bread and wine. For example, thou makeſt a bargaine with thy neighbour for houſe or land, and receiueſt in earneſt a peece of golde, that which thou receiueſt is but a peece of golde, but now it is a ſigne of thy bargaine, and if thou keepe not touch with him, happelie it will claſpe thee for all that thou art woorth; ſo that which thou receyueſt is bread, but this bread is a ſigne of another matter,

Dan. 3. 25.

A ſimilitude.

which

which passeth bread.

Againe, thou hast an Obligation in thy hand, & I aske thee, what hast thou there, & thou saiest, I haue here an hundreth poundes: why (say I) there is nothing but paper, ynke, and waxe: oh but by this saiest thou, I will recouer an hundreth poundes, that is as good. So beloued, this is as good, that vnder these signes, you receiue the vertue of Christes bodie and bloud by faith, as if you did eate his bodie, and drinke his bloud indeede, which is horrible to thinke that any should deuoure their God, thinking thereby to worship him: neuer any Hereticke nor Idolater conceiued so grosly of their God, before the Papist. Wee reade of a people which did eate men, but neuer of any people which did eate their God All the Apostles say, that it was needfull that Christ should take our flesh, but no Apostle saith, that it is needful that we should take Christs flesh; for al the blessings of Christ are apprehended by

Another similitude.

by faith, and nothing is fit to apprehend him whom we see not but faith: and therefore one of their owne pillars sayd, *Beleeue, and thou hast eaten.* Faith doth more in religion than the mouth, or els wee might say with the woman, *Blessed are the breasts which gaue thee sucke*, and so none should be blessed but *Mary*: but *Mary* was not blessed, because Christ was in her bodie, but because Christ was in her heart, and least this should seeme incredible vnto you, because *Mary* is called blessed among women. When Christ heard the woman say, *Blessed are the breasts which gaue thee sucke*, hee replied vnto her, *Blessed are they which heare the word of God, and keepe it, these are my Brethren, and Sisters, and Mother* (saith Christ) as though the rest were no kin to him in heauē, though they were kin in earth. Thus if Christ were in thy body, and thou shouldest say as this woman, *Blessed is the body which hath thee in it*, nay would Christ say, *Blessed is the heart which*

Augustine.

Luk. 11. 27.

Luk. 8. 21.

which hath me in it. If *Mary* were no whit better for hauing Christ in her armes, nor for hauing him in her bodie, how much better art thou, for hauing him in thy belly, where thou canst not see him? Must the Sunne needes come to vs, or els cannot his heate and light profite vs, nay, it doth vs more good, because it is so farre off: so this Sunne is gone from vs, that hee might giue more light vnto vs, which made him say, *It is good for you that I goe from you*; therefore away with this carnall eating of spirituall things. *Many daughters haue done virtuously, but thou* (saith *Salomon*) *surpassest them al.* So, many Hereticks haue spoken absurdly, but this surpasseth them all, that Christ must be applied like phisicke, as though his bloud could not profit vs, vnlesse we did drinke it, and swallowe it as a potion. Is this the Papists vnion with Christ? Is this the manner whereby we are made one flesh with Christ, to eate his flesh? Nay, when hee tooke

Note.

Ioh. 16. 7.

Pro. 31. 29.

our

our flesh vnto him, and was made man, then wee were vnited to him in the flesh and not now. Christ tooke our flesh, we take not his flesh, but beleeue that hee tooke ours, therefore if you would knowe whether Christes body be in the Sacrament, I say vnto you as Christe sayde vnto *Thomas*, touch, feele, and see. In visible things, God hath appoynted our eyes to bee iudges, for as the spirit discerneth spirituall obiects, so sense discerneth of sensible obiects. As Christ taught *Thomas* to iudge of his body, so may wee, and so should they: therefore if you cannot see his bodie, nor feele his bodie, you may gather by Christs saying to *Thomas*, that he would not haue you beleeue that it is his bodie, for my bodie (saith Christ) may bee seene, and felt. And thus Transubstantiation is found a lyar.

A way to know whether Christis body be in the Sacrament. *John*. 20. 27.

Now if you aske mee, why Christ calleth the signe by the name of the thing it selfe, I aske thee again, Maist thou say when thou seest the picture

Why Christ calleth the bread his body

of

of the Queene, this is the Queene, & whē thou ſeeſt the picture of a Lion, this is a Lion: and may not Chriſt ſay when he ſeeth a thing like his bodie, *This is my bodie?*

I ſhewed you before, that euery Sacrament is called by the name of the thing which it dooth ſignifie, and therefore why ſhould wee ſtumble at this, more than the reſt? The reaſon why the ſignes haue the name of the things, is to ſtrike a deeper reuerence in vs to receiue this Sacrament of Chriſt reuerently, ſincerely, and holily, as if Chriſt were there preſent in body and bloud himſelfe. And ſurely, as he which defaceth the Queenes Seale, is conuicted of contempt and treaſon to her owne perſon; ſo hee whiche profaneth theſe Seales of Chriſt, doth not worſhip Chriſt, but deſpiſe him, and that contempt ſhall be required of him, as if hee had contemned Chriſt himſelfe. This is the reaſon, why Chriſt calleth the ſignes of his bodie, his bodie, to make

eximia et pr ſimilitudo

vs take this Sacrament reuerently, because wee are apt to contemne it, as the *Iewes* did their Manna.

It followeth, *Doo this in remembrance of me*, That is, these signes shall be a remembrance of my death: when you breake the bread you shall remember the wounding of my bodie, and when you drinke the wine, you shall remember the shedding of my bloud. If we must doo this in remembrance of Christes body, which was broken like the bread, it is an argument that his bodie is not there, because remembrance is not of things present, but of things absent; wee remember not, but we see that which is before vs. This might put the Papists in remembrance that Christ is not sacrificed now, when we doo but remember his sacrifice: this is not Christs sacrifice, but a remembrance of his sacrifice; hee was sacrificed before, and now it is applied, least his sacrifice should be in vaine. This was done once really, when hee offered himselfe

himſelfe vpon the Croſſe, therefore that offering was called a ſacrifice, becauſe he was ſacrificed indeed; but this offering is called a Sacrament, becauſe it is but a ſigne of his ſacrifice. If Chriſt in this Sacrament were offered indeede, then it ſhould be called a ſacrifice as his once offering was: but becauſe it is but a remembrance of his ſacrifice, therefore it is called a Sacrament. This is not a ſacrifice of Chriſt, but a ſacrifice of our ſelues. Leaſt we ſhould take it to be a ſacrifice of Chriſt, Chriſt himſelfe calleth it a remembrance of his ſacrifice, *Doo this in my remembrance.* Heere is our worke; as Chriſt hath done, ſo muſt we doo, ſo we miniſter, and ſo you receiue: we can giue you nothing but that which wee haue receiued from him, as *Paule* ſaith. Therfore if Chriſt did not giue his mortal bodie which ſtood before them, and could not profite them, nor his glorified body, which was not glorified then, and when it was glorified aſcen-

If Chriſts bodie were in the Sacrament, it were not a Sacrament but a ſacrifice.

ded vp vnto heauen, and there abideth, how can these iugling Priests make their God againe which made them? They can no more turne wine into bloud, and bread into flesh, than they can commaund a Gnat to become a Cammell: for it is a greater worke to make GOD, than to make the world. Therefore as Christ sayth, *Mat.24.23.* *When they tell you, here is Christ, and there is Christ, beleeue them not:* So, when they tell you that Christ is in heauen, and that Christ is in earth, in this place and that place, beleeue them not: for *Elias* ascention was a figure of Christs ascension: when *Elias* was ascended, *2.King.2.17.* yet some sought for his bodie vpon earth: so though Christ bee ascended, yet many seeke his body vpō earth: but as they could not finde *Elias* body, so these cannot finde Christes bodie, although they haue sought 300. yeares. But if his bodie were vppon earth, as they say, should we handle it & touch it, now it is glorified? After his resurrection *Iohn.20.17.* he sayd to *Mary, Touch me not*, because

cauſe his body was glorified, that is, not to bee touched with fingers any more, but with faith. Therefore wee reade of none which touched his bodie after it was riſen, but onely *Thomas*, to ſettle his faith Thus you ſee we need to ſuborne no witneſſes; for euery worde in this text which they alleage for Tranſubſtanciation, doth make againſt Tranſubſtanciation, whereby if Antichriſt dooth ſignifie thē which are againſt Chriſt, you ſee who may be called Antichriſt. There is no queſtion in Poperie (except Purgatorie the Popes publican & tasker) about which the Papiſts are at ſuch ciuell warres among themſelues, as about this Tranſubſtanciation. They cannot tell when the chaunge beginneth, nor what manner of chāge it is, nor how long the chaunge continueth, ſome hāg one way, & ſome an other, like þ *Midianites* which fought one againſt another. And no meruaile though their cōſciences ſtagger about it: for to ſhewe you the right father *Iudg.* 7. 22.

A Monster of his age.

of it, it was one of the dreames of *Innocentius* the 3. in the yere of our Lord 1215. ſo many yeares paſſed before Tranſubſtantiation was named, and then a Pope ſet it firſt on foote: ſo it came out of *Rome* the grandame of al hereſies, and for want of Scriptures, hath been defended with fire and ſword, and ſwallowed moe Martirs, than all the gulfes of the Papall ſea beſide.

Eight abſurdities which follow Tranſubſtantiation.

Now, when the doctrines of men goe for Scripture, you ſhall ſee how many errors ruſh into the Church: for graunt but this to *Innocentius*, as the Papiſts doo, that the bread and wine

1. are changed into Chriſts body. Firſt, it will followe, that Chriſtes bodie is not aſcended vp to heauen, becauſe it remayneth vppon earth, and ſo one of the Articles of our faith ſhall bee falſified, which ſaith, *Hee is aſcended into heauen:* or if he be aſcended, and

Act. 1 9, 11. deſcended againe, another Article will be falſified, which ſaith, *that hee*

Rom. 8. 34. *ſitteth at the right hand of his Father*, that

that is as *Peter* ſaith, hee abideth in heauen. Secondly, it will follow, that Chriſt hath not a true bodie, but a fantaſticall bodie, becauſe it may bee in many places at one time: for if his body bee in the Sacrament, hee muſt needes haue ſo many bodies as there be Sacraments; nay, he muſt haue ſo many bodies as there be bits in euery Sacrament. Thirdly, it will followe, that his bodie is diuided from his ſoule, and conſequently is a dead bodie, becauſe the bread is only changed into his body, and not into his ſoule. Fourthly, it will follow, that the wicked and prophane, and reprobat, may receiue Chriſt as wel as the godly, becauſe they haue a mouth to eate as well as the beſt. Fiftly, it will followe, that Chriſtes ſacrifice once for al was not ſufficient, becauſe we muſt ſacrifice him againe, and breake his bodie and ſhed his bloud, as the *Iewes* crucified him vpon the Croſſe. Sixtly, it will followe, that the bread beeing turned into the bodie of our redee-

Act. 3.21.

2

3

4

5

Hebr. 9.28. & 10.12.

6

mer hath a parte in our redemption as well as Christ. Seauenthly, it will
7. follow, that Christ did eate his owne body: for all the Fathers say that hee did eat the same bread which he gaue to his Disciples. Lastly, it will follow,
8. that a Massing Priest shalbe the creator of his creator, because hee makes him which made him: all these absurdities are hatched of Transubstantiation.

Thus when men deuise articles of their owne, while they strike vppon the handuill, the sparkes flie in their face; & they are like the man which began to build and could not finish it. When I see the Papists in so many absurdities for intertaining one error, me thinkes hee seemeth like a Collier which is grimed with his own coales. Therefore as in manners wee should thinke of *Peters* saying, *Whether is it*
Act. 5. 29. *meete to obey God, or men?* So in doctrines wee should thinke, whether it be meete to beleeue GOD or men? Thus you haue heard the author of this

this Sacrament, *the Lord Jesus*; the time when it was instituted, *in the night that he was betraied*; the manner how it was instituted, *after thankes giuing*; the end why it was instituted, *for a remembrance of his death*; & the discouerie of Transubstantiation, one of the last heresies which *Babilon* hatched. Now, they which haue been Patrons of it before, should doo like the father and mother of an Idolater, that is, lay the first hand vppon him to shorten his life. Thus I end. Thinke what account ye shall giue of that ye haue heard. Conclusion. *Deut.* 13. 6. & 9.

The end of the first Sermon.

1671

5 SE 54

A Treatiſe of the Lords Supper.

The ſecond Sermon.

1. Cor. 11. verſ. 25, 26, 27, 28.

25 *After the ſame manner alſo hee tooke the cup, when hee had ſupped, ſaying, This cup is the New Teſtament in my bloud: this doo as oft as yee drinke it, in remembrance of me.*

26 *For as often as yee ſhall eate this bread, and drinke this cup, yee ſhew the Lords death till he come.*

27 *Wherefore, whoſoeuer ſhall eate this bread, and drinke the cup of the Lorde vnworthelie, ſhall bee giltie of the bodie and bloud of the Lord.*

28 *Let a man therefore examine himſelfe, and ſo let him eate of this bread, and drinke of this cup.*

HEre I am to ſpeake of the ſecond ſeruice (as it were) at the Lordes Table, and of that preparation which is like the Wedding garment, that euerie man muſt bring vnto this banquet. Theſe words are diuerſlie repeated of the Euangeliſts. Here it is ſaide, *This Cup is the New Teſtament in my bloud.* In *Matthew* and in *Marke*. it is ſaide, *This Cup is my bloud of the New Teſtament.* This is the firſt mention which Chriſt makes of a Teſtament, as though now his promiſes deſerued the name of a Teſtament, becauſe the ſeale is ſet vnto them, which before this Sacrament was not ſealed, but like a bare wrighting, without a ſignet. This word *Teſtament*, dooth imply a promiſe, and therefore teacheth vs, that the Sacra-

Mat. 26.28.

Mar. 14.24.

ment

ment doth confirme and ſtrengthen, and nouriſh our faith, becauſe it ſealeth the promiſe which wee ſhould beleeue.

Heere is to bee noted, that Chriſt doth not only ſpeake of a Teſtament but he calleth it a *New Teſtament*, which words neuer met together before, as though the Law were for the old man to mortifie him, & the Goſpell for the new man to comfort him againe: or, as if the olde Teſtament had ſo waſht her face, and changed her apparell at Chriſtes comming, that one would not thinke it the ſame, but a New Teſtament, becauſe euen now ſhee was ſhadowed with a thouſand Ceremonies, and now they are gone from her, like a myſt at the Sunne riſing. As Chriſte calleth loue a *new Commandement*, becauſe hee renewed it like a Lawe worne out of memorie, ſo hee calleth the promiſe of ſaluation a New Teſtament. Becauſe as it was a renewed to *Sem*, and after renewed *Iohn.* 13. 34.

newed to *Abraham*, and after renewed to *Dauid*, so now he renewed it againe: which should be alwaie new and fresh vnto vs. Euery Testament is confirmed with bloud; the old Testament was confirmed by the bloud of Goats, and Bullocks, and Rammes, but the New Testament is confirmed by the bloud of Christ, *My bloud* (saith Christ) *is the bloud of the New Testament:* nay *this Cup* (saith Christ) *is the New Testament.* You may see then that they may gather as well out of Christs words, that the Cup is the New Tastament, as that the Wine is his bloud. For Christ saith, *This Cup is the New Testament*, as well as hee saith, *This Wine is my bloud*, or *This bread is my bodie.* Beside, when Christ speakes of a New Testament, he implieth, that the old Testament is fulfilled, the Sacrifices, and Ceremonies of the Lawe, did signifie Christ before hee came, therefore they are fulfilled in his comming, no mo Sacrifices, no mo * Ceremonies,

Heb. 9. 18.

Mat. 26. 28.

Luk. 22. 20.

Heb. 8. 13.

* For types & figures.

remonies, for the truth is come. Sacrifices and Ceremonies are honorably buried with the Prieſthood of *Aaron*, let them reſt, it is not lawfull to violate the Sepulchers of the dead, & take their bodies out of the earth, as the Witch would raiſe *Samuel* out of his graue. Therefore they which retaine Ceremonies, which ſhoulde be abrogated, reliques of Iudaiſme, or reliques of Papiſme, may bee ſaide to violate the ſepulchers of the dead, and diſturbe the deceaſed, like the Witch, which preſumed to raiſe *Samuel* out of his graue. 1. *Sam.* 28. 14.

This Teſtament is called a Teſtament in bloud, becauſe the Teſtament and will of a man is confirmed, when the man is dead; ſo Chriſt confirmed his Teſtament by his death. *Moſes* ſaith that *life is in the bloud*, ſo the bloud of Chriſt is the life of this Teſtament. If Chriſts bloud had not been ſhed, this Teſtament made vnto vs had beene vnprofitable, as the Teſtamēt of a Father is to his Sonne, *Leuit.* 17. 11.

if

if the Father ſhould not die but liue.

Heb.9.22. Therefore the Apoſtle ſaieth, without ſhedding of bloud there is no remiſſion of ſinnes. Therefore the Teſtament or couenant of the remiſſion of our ſinnes, is called the Teſtament in bloud; the bloud of Chriſt is the ſeale of the Teſtament, which wee haue to ſhew vnto God for the remiſſion of our ſinnes, and the two Sacraments are a ſeale of that bloud, to witnes that it was ſhed.

Againe, this is a matter regarded in Teſtaments and Willes; to the Teſtament of him that is dead, no man addeth or detracteth, but as the Teſtator made it, ſo it ſtandeth without alteration: ſo ſhoulde this Teſtament of Chriſt, and this Sacrament of Chriſt, no man ſhould alter it now he is dead: for he which addeth or detracteth hath a curſe in Gods booke. Therefore Chriſt when hee inſtituted this Sacrament, commanded, *doo this*, that is, doo as I doo,

Deut.4.2.
Reuel.22.18.

leaſt

leaſt they ſhould ſwarue one whit from his own manner: yet how many gaudes haue the Papiſts added to it, that hee which had heard Chriſt ſay, *Doo this in remembrance of mee*, and ſhould ſee how they handle the matter in their Maſſe, could ſee nothing to remember Chriſt by, but a vaile to hide Chriſt from him. Therefore this Commandemẽt was repeated againe when he gaue the wine, *Doo this, &c.* as hee commanded them to eate the bread in remembrance of him, ſo hee commandeth them to drink the wine in remembrance of him: nay, hee ſpeakes more preciſely of the Wine than of the Bread; for he ſaith of the Wine, *Drinke you all of this*, which he ſaith not of the bread. Surely Chriſt did foreſee that ſome proud Heretickes would do otherwiſe after him, euen as it is come to paſſe: for the Papiſt dooth breake this Commandement of Chriſt, as fiatly as *Saul* brake the Commaundement of *Samuel*. *Samuel* commanded him to kill the fat

The popiſh receiuing vnder one kinde confuted.

Mat. 26. 27.

1. Sam. 15. 9.

fat & the leane: *Saul* killed the leane, but not the fat; so Christ commandeth to receiue bread and wine, they teach to receiue bread, but not wine: Christ saith, *Drink you all of this*, they say drinke not all of this: Christ gaue the Bread and Wine to all, they giue the Bread to all, and the Wine to some: their Priests receiue all, but the people must cõtent themselues with halfe: the Priest eates & drinks, but the people must not drinke for spilling on their cloathes. Is this the Church which cannot erre? Do they thinke to hemme Christ in their Masse, and shut his ordinance out of their Masse? The Soldiours diuided Christs coate, but these diuide his body, and separate the bread & wine which Christ hath ioyned. *Paul* speaketh of hereticks which taught, *Touch not, taste not, handle not*: so these say, touch not, taste not, handle not, when they should say, Touche, and taste, and handle. Of all Heresies either old or new, there is none so iniurious

Mat.27.35.

Colos.2.21.

How the Popish Priests do iniure the people.

iurious to the common people, as the paſture of ſhauelings *Poperie*, for they may not reade the Scriptures; 1. they may not come to Councells; 2. they may not examine that which is 3. taught them; they may not be buried 4. without a mortuarie; they may not 5. drink at the Communion, as though their Prieſts were their Lords. Therfore wee may ſay as a Heathen did, *There is no charitie in the Papiſts Sacrament*, becauſe like *Ananias*, the Prieſts keepe backe that which they *Act. 5. 2.* ſhould diſtribute, & mangle the Sacrifice as though *Ely* his Sonnes had left their hook to the Maſſing Friers. *1. Sam. 2. 13.* Thus that ye may know who ſucceed the Phariſies, they haue fulfilled that which the Phariſies did, that is, *By their owne Commandements they haue made the Commandement of God of no effect.* For whereas the purpoſe of *Mar. 7. 13.* Chriſt was to tye our faith wholy to himſelfe, that wee ſhould not ſeeke for any thing without him, knowing that the maintenance of this life

hath neede both of meate and drink, to teach vs that all sufficiencie is in himselfe, by bread and wine he sheweth, that hee is in stead both of meate and drink, that is, in stead of al: which signification is taken away where the wine is not giuen as wel as the bread. Therefore as it is saide of a horrible and odious crime, *Consider the matter, and giue sentence:* so I wish all to consider this Innouation, and giue sentence of it. Can there be any cleerer contradiction to the Word, or bolder check to Christ, than when he saith, *Drinke you al of this:* to say, drinke not all of this? It is euen as when God saide, *Yee shall die*, the diuel sayd, *yee shall not die.* Shall wee goe now to a Counsell, or a Father, or a Doctor to inquire whether this doctrine be like Christs doctrine? I doo verely thinke that none heere is so simple but that he seeth, that if any thing can be contrarie to Christs speech, this is contrarie to it. But this is onely their detraction from the Sacrament.

Iudg. 19.30

Gen. 2.17.

Gen. 3.4.

Now

Now you ſhall heare their additions to the Sacrament, looke vppon their veſtures, and their geſtures, and their Altars, and their pix, and their incenſe, and their becks, and their nods, and their turnings, all this is more than Chriſt did, and therefore the Prophet may ſay againe, *Who hath required this of you?* Did Chriſt command you to doo more than hee did, and not doo as hee did? Therefore let them which haue eyes to ſee, bee thankefull for their light, when they heare how blinde they were, whome God gaue ouer to be ſeduced. *Eſai.* 1.12.

The fruite of this Sacrameet is noted in theſe words, *Which is broken for you, which is ſhed for you*, that is (as *Mathew* interpreteth) *ſhed for the remiſſion of ſinnes.* As all was made for for vs, ſo all which Chriſt ſpake, hee ſpake for vs, and all which Chriſt did, he did for vs, & all which Chriſt ſuffered, hee ſuffered for vs, that the ſinnes of men might be forgiuen, and *Verſ.* 2 *Matth.* 26.28. *Gen.* 1. 2. *Cor* 4.13.

yet ſo few apprehend this benefit,
Matth 7.13. that the way to heauen is called *a narrow way*, as though all theſe paines did ranſome but a ſmall number, and certaine order of men. All are not ſaued by Chriſts death, but all which are ſaued, are ſaued by Chriſts death: his death is ſufficient to ſaue al, as the ſunne is ſufficient to lighten all: but if any man winke, the Sunne will not giue him light: ſo, if any man contemne, and will not receiue, Chriſt will not thruſt him into Heauen, but euery man ſhall haue that which hee chooſeth (as *Dauid* ſaith)
Pſal. 119. 17. *Bleſſing to him that loueth bleſſing, and curſing to him which loueth curſing.* There wants not a hand to giue, but a hand to take. *I would* (ſaith Chriſt)
Matth. 23.37. *but you would not.* Stretch forth thy hande, and heere is Chriſts hande, which takes Gods hand, and mans hand, and ioynes them together, and then the remiſſion of ſinnes is ſealed. This is the will and teſtament of Chriſt.

Hee had no goods, nor lands, nor money, to giue by his teſtament. A rich man when he dieth, beſtoweth the money which hee hath gathered, and forgiueth many debts which are owing him, but Chriſt had nothing to giue, nor any thing to forgiue. The Lorde of all had leaſt of all, and hee might ſay like his ſeruant *Peter, Gould and Siluer haue I none,* no not a graue to burie his bodie in, but the graue which *Ioſeph* made for himſelfe, ſerued to burie Chriſt. His Father was a Carpenter, but neuer made any houſe for himſelfe: his Mother lay in a ſtable for want of a Chamber: his Diſciple was faine to borrow twentie pence for him of a fiſh: therefore when one offered, *Maſter, I will followe thee,* thinking to gaine by his ſeruice, like them which retaine to noble men; hee replied vnto him, *The Foxes haue holes, and the fowles haue neaſts, but the ſonne of man hath not a houſe to hide his head:* ſhewing, that the beaſts

Act. 3.6.

Mar. 15.46.

Matth. 13.55.

Luk. 2.16.

Matth. 17.27.

Luk. 9.57.

and fowles were richer than he; therfore when he had nothing to giue, he gaue himselfe, and when hee had no debters to forgiue, hee forgaue his enemies: what then, this is a poore & weak testamēt, which gaue nothing; oh the goodlyest testament that euer was made, for it bringeth to vs the remission of sinnes. Is it such a matter to forgiue sinnes? Yea, the greatest benefit in all the world, nay, a greater benefit than all the World: for thus it stoode, thou haddest committed high treason against the Queenes person, thou art detected, apprehended, accused, conuicted, and condemned vppon it, to bee hanged, and drawne, and quartered, and thy quarters to bee set vp for a spectacle, like a carkasse which thou hast seene hanging vppon a gibbet, and the Crowes pecking vppon it. What a horror, and shaking to thy minde to thinke of that day, when all these torments, and shame, and feare shall surprise thee at once, which would

Luk. 23. 34.

A similitude of mans state.

would make thee quake and tremble if thou ſhouldſt ſee but another ſo diſmembred before thy face? Thou haſt no comfort now but this, when I haue ſuffered I ſhall bee free; before to morrowe at this time all my paine will be paſt, though my ſhame continue and my children bee beggers. What grace, what fauour, what mercie, now, to pardon thee all this, and ſaue thy life, and ſet thee at libertie, as though thou haddeſt neuer offended? So I and thou, and euerie one here had committed treaſon againſt the King of Kings, and ſtoode condemned for it, not to ſuffer and then to bee free, like them which breake the lawes of men, but to ſuffer and ſuffer, and euer to ſuffer all that the diuells would heape vpon vs. Then came the mercie of God for Chriſt which ſhed his bloud, like an vmpire betweene GOD and vs, & ſaid as *Eſaiah* ſaid to *Hezekiah*, **Thou ſhalt not die but liue*, looſe him, let him goe, for he is mine. So wee

*His wordes are not ſo, but the effect of his words. 2. *King.* 20. 5.

Luk.7.15. were ſtayed like the widdowes ſonne when hee was carried to his graue. This is the benefit of Chriſts death, and this Sacrament is the remembrance of it, and therefore whenſoeuer we receiue it, this addition commeth with it, *which is ſhed for the remiſſion of ſinnes*: our fault was ſo hainous and grieuous, that no ranſome could counteruaile it, vnleſſe GOD himſelf had ſuffered for vs. Being in this extremity, neither man, nor Angell offered his life for vs, but the Prince himſelfe, which ſhould haue crucified vs, came to bee crucified of vs, for vs, that we might ſay with ſted-faſt faith, *I beleeue the remiſſion of ſinnes*, not the ſatisfaction of ſinnes, but the remiſſion of ſinnes. Mark this diſtinction againſt Popiſh merites of workes, or penance, Chriſt hath ſatiſfied and not we; we are remitted and not Chriſt: therefore wee ſay in our Confeſſion, *I beleeue the remiſſion of ſinnes*, which I may call the mercifull Article, becauſe it is

Math.26.28.

The mercifull Article.

the

the quinteſſence and ſweetneſſe of all the twelue. Therefore who but Antichriſt durſt depraue it? If there bee a ſatiſfaction for our ſinnes by our workes, or by our Pilgrimages, or by our Maſſes, or by our penaunce, let Chriſt neuer be called a forgiuer, but an exchaunger like the Pope, which ſelleth his pardons. Wretched creatures which wil not receiue the Lord when he comes to their dore. Chriſt ſaith, *take for nothing*, and they ſay no, wee will not take but buy. Vile baſe miſerable men diſdaine to take grace of God without ſatisfaction, but they will cope with the Lord, and giue him ſo many Pilgrimages, faſt ſo many daies, heare ſo many Maſſes, and pay ſo many workes for it, vntill they haue done as much good as they haue done euill. Our ſinnes are infinite, and GOD is infinite, but our workes are finite, in number & meaſure, how can they aunſwere then to that which exceedeth number and meaſure? Therefore be content with *Reuel.* 21. 6.

Ioseph's brethren to take your money againe, and say that you haue come for nothing, that is, you are saued for nothing, or els when you say, *I beleeue the remission of sinnes*, you lye vnto God, because you doo not beleeue the remision of sins, but satisfaction for sinnes, like the Papists.

Gen. 42. 25.

It followeth, *As often as ye shal eate this bread, and drinke this cup, ye shall shewe the Lords death till hee come.* Here are three inuincible arguments against Popish Transubstantiation, like the three witnesses vnder which euery word doth stand. First wee are sayd to *eate bread*; then it is not flesh but bread. Secondly, wee are sayd *to shewe the Lords death*; then it is but a shew or representation of his death. Thirdly, it is sayd, *vntill he come*; if he bee to come, then hee is not come; if he be come, how can we say, vntill he come. The effect of this verse was shewed in these words, *Doo this in remembrance of me:* for to say, *Doo this in remembrance of me*, and to say, *so oft*

Vers. 26.

Three arguments against Transubstãtiatiõ in one verse *Deut.* 17. 6.

as

as you doo this you ſhewe my death, is much at one: ſo that if you call this Sacrament a ſhewe of Chriſts death, as it is called here, thē it is not Chriſt; or if you call it a remembrance of Chriſt, as it is called there, yet it is not Chriſt, but a ſhewe, or remembrance of Chriſt: but this is ſuch a ſhewe, and remembraunce, that the next verſe ſayth, *Whoſoeuer receiueth it vnworthelie, is giltie of the body and bloud of Chriſt.* *Verſ.27.*

What it is to receiue vnworthyly.

Will ye knowe who receiueth vnworthilie: In verſe 29. *Paule* ſaith, he diſcerneth not the Lords body: that is, which putteth no difference betweene this bread and other, but eateth like a childe the meate which he knoweth not: and after the bread ſeemeth ſtones to him, & the wine poyſon, becauſe his conſcience telleth him, I haue receiued vnworthily, before I could ſay like *Dauid, My heart is prepared. My ſheepe* (ſayth Chriſt) *knowe my voyce:* as they diſceme Chriſtes wordes, ſo they diſceme *Iohn.10.27.*

Chriſts

Christs body, & therfore so often as they come to the Lords Table, they seeme to come into the Lords presence: there they greete and kisse & imbrace one another with affections, which none can knowe, but they that feele, like *Iohn*, which leaped in the wombe, so soone as Christ came nere him?

Luk. 1.41.

How receiuers may bee guilty of christs death

Will ye knowe beside, what it is to bee guiltie of the body and bloud of Christ? euen as *Iudas* was guiltie for betraying him, and *Pilate* for deliuering him, and the *Iewes* for crucifying him; so they are giltie which receiue this Sacrament vnworthily, as *Pilate* and *Caiphas* and *Iudas* were. If they be guiltie of Christes death, they are guiltie of their owne death too, as if they had committed two murders: and therefore *Paule* saith after, that many of the *Corinthians* died onely for the vnworthie receiuing of this Sacrament. As the word is the sauour of death to them which receiue it vnworthily, so the Sacrament is the sauour

Mat. 14.44.
Mar. 15.15.
Mat. 15.25.
Vers. 30.
1. *Cor.* 2 16.

uour of death to them which receiue it vnworthily: it neuer goeth into their mouth, but they are Traytors *ipso facto*, and may say to Hell, this day I haue taken possession of thee, because I am giltie of Christs bloud. Therefore it followeth immediatly, *Let a man examine himselfe before hee eate of this bread, or drink of this wine*, as if he should say, if he which receiueth this Sacrament vnworthily, bee guiltie of Christes death, like *Iudas* which hanged himself: if these signes be receiued to saluation or damnatiō like the worde, the next lesson is, to examine your selues before you receiue, least you receiue like the sonne of perdition, which swallowed the bread and the diuell together. Therefore, *Let a man examine himselfe, and so let him eate:* that is, let him examine first, and receiue after: for if we should receiue the bread of the earth reuerently, how should wee receiue the bread of heauen? When *Iehonadab* came to *Iehu* his chariot, he sayd,

How we should be prepared before we come to the Lords Table.

Iohn. 13 27.

1. *Sam.* 9. 13.

2. King. 10. 15. *Is thy heart vpright as my heart is to-*
ward thee? So, when we come to the Lordes Table, hee would haue our hearts vpright to him, as his heart is to vs, for who feasteth his enemies & mockers? The golden Ring sitteth higheſt at our table, but the wedding garment sitteth higheſt at this Table. It is safer eating with vnwashē hāds, than with an vnwashen heart. The *Iewes* were taught to chooſe þ Lamb of the Paſſeouer on the tenth day of the firſt moneth, in which moneth they came out of *Egipt*: and on the 14. day after, they were taught to eate him, ſo they had foure daies reſpit betweene the chooſing, and the killing, to prepare and ſanctifie themſelues for the Paſſeouer, which was a ſigne of the Lords Supper. This admoniſhed them, that the matter now to be performed, was very waightie, and therefore they were deepely to conſider it, for now was the action, and ſumme of all ſaluation in handling: if they did prepare themſelues ſo be-

Iames. 2. 2.

Exod. 12. 3. & 6.

fore

fore they did receiue the figure of this Sacrament, how ſhould we be prepared before we receiue the Sacrament it ſelfe? Therefore as *Ioſiah* commaunded the *Leuites* to prepare the people: ſo *Paule* aduiſeth the people to prepare themſelues, that is, to examine whether they haue faith, and loue, & repentance, before they come to this feaſt. By this all may ſee, firſt that *Paule* would haue euery lay man ſo skilfull in the Scripture, that he be able to examine himſelfe by it; for this admonition is not to the which miniſter the Sacrament, but to all which receiue the Sacrament. And the rule by which wee muſt examine our ſelues, is the lawe which wee ſhould obey: therefore if the rule be vnknowne, the examination muſt be vndone. Our doctrine muſt be examined by the doctrine of the Prophets & Apoſtles; our prayers muſt be examined by the ſixe petitions of Chriſts prayer; our beleefe muſt bee examined by the 12. articles of faith;

2. *Chro.* 35. 6.

All are bound to know the Scriptures.

Act. 17. 11.

Note.

our

our life must bee examined by the
Exo. 20. 1, &c ten Commaundements of the Lawe.
Now, he which hath his Touchstone
may trie golde from copper, but hee
which hath it not, takes one for the
other. Therefore, before *Paules Exa-*
2. Cor. 13. 5. *mine*, you had need to learne Christs
Search, Search the Scriptures, & they
John. 5. 39. wil lighten you to search your selues.
This is the doctrine with which I wil
end, & the necessary poynt for which
I choose this text, to teach you (if I
could) that Christian Arte how to
examine your selues.

Let a man examine himselfe before
Vers. 28. *hee eate*. Here is first an examination.
The deuision. Secondly, an examination of our
selues. Thirdly, an examination be-
fore wee come to the Sacrament.
Touching the first, here *Paule* sayth,
Examine your selues, but in 2. Cor. 13.
he doubleth his charge, *Proone your*
selues, and againe at next worde, *Exa-*
mine your selues; as if hee should say,
this worke must bee done when it is
done, because it is neuer throughlie

done, and therefore wee muſt double our examination, as *Paule* doubleth his counſell. If a man ſuſpect his enemie, he will trie him with a queſtion, if that will not ſearch him, hee will put foorth another; if that bee ſpied, he will moue another, like one which putteth diuers keyes into a locke vntill it open. So he which examineth, muſt try and try, prooue and prooue, ſearch and ſearch, for the angell of darkneſſe is like an angell of light, and we haue no way to diſcouer him, but that of *Iohn*, *Try the ſpirits*. God examineth with trials, the Diuell examineth with temptations, the world examineth with perſecutions: wee which are thus examined, had neede to examine too. If any man skill not what *Examining* meaneth, the verie word *Examine*, is ſo pregnant, that it prompteth vs how wee ſhould examine; for it ſignifieth to put our ſelues vnto the Touchſtone, as if we would trie Gold from Copper. Therfore one ſaith, that Examination is

2. *Cor.* 11. 14.

1. *Iohn.* 4. 1.

A diſcriptiō of true examination.

the eye of the ſoule, wherby ſhe ſeeth her ſelfe, and her ſafetie, and her danger, and her way which ſhe walketh, and her pace which ſhe holdeth, and the ende to which ſhe tendeth: ſhe lookes into her glaſſe, and ſpieth euerie ſpot in her face, how all her graces are ſtayned, then ſhe takes the water of life, and waſheth her blots away. After, ſhe lookes agayne, and beholdeth all her giftes, her faith, feare, loue, patience, meekeneſſe, and marketh how euerie one dooth floriſh, or wither. If they fade and decay, that ſhe feeleth a conſumption, then ſhe taketh preſeruatiues, and reſtoratiues of prayer, and councell, and repentance, before the ſickneſſe growe: thus euerie day ſhe letteth downe a bucket into her heart, to ſee what water it bringeth vp, leaſt ſhe ſhould corrupt within, and periſh ſodeinly.

To heare, and reade, pray, and faſt, and communicate, is a worke of many, but to examine theſe workes, is the

the fashion of fewe, and therefore *Ieremy* complaineth, *No man saieth, what haue I done?* as if he should say, no man examineth himselfe: and therefore in all the Scripture it is said but of one, *that he feared al his works,* as though hee durst not thinke, nor speak, nor do any thing before he had examined what it was, from whence it came, and whether it went: so the more precious treasure is deeper hid in the ground. *Iere.* 8.6. *Iob.* 9.28. *Matth.* 13.44.

The second poynt is, to *Examine our selues, Paule* saith, *Try all things,* much more should we try our selues. The good sower doth sowe his owne ground, but the bad sower doth sowe another mans ground, as the Diuell did. The Disciples of Christ sayde, *Master, is it I?* not Master, is it he? The Disciples of *Iohn* asked, *Master, what shall wee doo?* not Master, what shall they doo? wee must obay some, and heare others, and and admonish others, and loue all, but examine our selues. That which *1. Thess.* 5.21. *Matth.* 13.25. *Matth.* 26.22. *Luk.* 3.10.

wee applie vnto others, the Apoſtle applieth vnto our ſelues; for when we ſpeake of an examiner, we intend one which examineth other: when wee ſpeake of an accuſer, wee intend one which accuſeth other: when we ſpeake of a Iudge, wee meane one which iudgeth others, but the Scripture crieth, *Examine thy ſelfe, accuſe thy ſelfe, iudge thy ſelfe*, that is, bee not curious to ſearch a mote in thy brothers eye, but pull out the beame which is in thy owne eye. This doth ſhewe that they which ſit in Gods chaire to iudge others, commonlie haue greater faults themſelues, than they whome they vſe to iudge: and therefore Chriſt calleth their fault a beame, and the others a mote. This made *Dauid* ſay, *Examine thy heart*, thy heart is thy owne heart, therefore thou muſt examine whether thou pray, whether thou watch, whether thou faſt; and not whether hee pray, whether he faſt, whether he watch, as the Phariſie examined the Publican, leaſt

1. *Cor.* 11. 13.

Mat. 7. 3.

Pſal 4. 4.

Luk. 18. 11.

leaſt thou haue *Peters* checke: when hee examined what *Iohn* ſhould doo, Chriſt ſayd, *What is that to thee? follow thou me.* Thou art a priuate man, and haſt a priuate examination, therefore let thy queſtion be, *What haue I done?* and make thy Anatomie of thy ſelfe. *Iohn.21.22.*

See beloued, wee may not beleeue our ſelues before we haue examined our ſelues: for wee are falſe hearted; and the notableſt coſoner that deceiueth moſt, for one time that hee deceiueth others, ten times deceiueth himſelfe. Becauſe the fleſh is a wylie ſeruant, and will lie like *Gehezi* to his own maſter, and face him that it hath not ſinned, when it commeth from ſinne: therefore as *Eliſha* examined his ſeruant, ſo the ſoule muſt examine her ſeruant, that is, man muſt be ielous of himſelfe, and take himſelfe for a lyar, for a flatterer, for a diſſembler, vntill he be throughly acquainted with himſelf: for no man is ſo often beguiled, as by himſelfe, by truſting his double heart, and taking his *2.King.5.25.* *2.King.5.26.*

owne word without further triall. If *Paule* had bid vs examine others, wee would haue ſifted them like Sathan,

Luk. 22.31. *Sathan hath deſired to ſift thee*, ſayth Chriſt to *Peter*, ſo wee haue a deſire to ſift others: euen *Peter* which was ſifted of Sathan, longed to ſift *Iohn*, and knowe what hee ſhould doo, before he hearkened to his own charge. Therefore the helpe of examination is a needfull preſeruatiue, although wee were as ſound as *Peter*. They which are ſuſpected of crime doo not examine themſelues, but are examined of others, leaſt they ſhould bee partiall: but a Chriſtian muſt examine himſelfe of his crime, and be his owne iudge, his own accuſer, and his owne condemner: for no man knoweth

1. Cor. 2.11. the ſpirit of man but the ſpirite which is in man, which will condemne him if hee bee guiltie, and tell him all that hee hath done, and with what minde hee did it, and what hee deſerueth for it. This is the priuate araigneiment, or cloſe Seſsions, when Con-

Conſcience ſits in her chaire to examine, and accuſe, and iudge, and condemne her ſelfe, becauſe ſhe will not be condemned of God.

Thus holie men haue kept their Seſsions at home, and made their hearts the forman of the Iurie, and examined themſelues as we examine others, the feare of the Lord ſtood at the doore of their ſoules, to examine euery thought before it went in, and at the doore of their lips, to examine euery word before it went out, wherby they eſcaped a thouſand ſinnes which we commit, as though we had no other worke. So thou ſhouldeſt ſit in iudgement of thy ſelf, and call thy thoughts, and ſpeeches, and actions, to giue in euidence againſt thee, whether thou be a Chriſtian, or an Infidell, a ſonne or a baſtard, a ſeruant or a rebell, a Proteſtant or an hypocrit; if thou finde not faith, nor feare, nor loue, nor zeale, when thou examineſt thy ſelfe, let no man make thee beleeue that thou art holie, that

thou art ſanctified, that thou art a Chriſtian, that thou art a beleeuer, that thou art a Goſpeller, becauſe thou art worſe than thou ſeemeſt to thy ſelfe; for euery man is partiall to himſelfe when hee is moſt humbled. Therefore if my heart tell me that I doo not loue God, whom ſhall I beleeue before my ſelfe? As *Salomon* ſaith, *No man can ſearch the heart of the king:* ſo *Paule* ſaith, *No man knoweth the ſpirit of any man, but the ſpirit which is in man*, that is, no man feeleth the heart of man ſo well as himſelfe. And yet himſelfe although hee haue liued with it euer ſince he was borne, doth not knowe his owne heart vnles hee examine it narrowly, no more than he knoweth his owne bones, or his vaines, or his ſinewes, or his artires, or his muskles, how many are in his body, or where they lie, or what they doo. This ſeemes ſtraunge that a man ſhould not knowe his owne heart, yet it is true that the beſt of vs all dooth not knowe his owne heart, though

Pro. 25. 3.

1. Cor. 2. 11.

though he haue dwelt with it from his mother wombe. For Christ saieth to his disciples, euen to his disciples, *You knowe not of what spirit you are,* that is, you think better of your selues than your are, & know not what the clocke striketh within. There is a zeale without knowledge, and there is a knowledge without zeale; there is a faith without obedience, & there is an obedience without faith; there is a loue without feare, and there is a feare without loue, and both are hypocrites. Therefore as *Dalilah* searched where *Sampsons* strength lay, so let euery mā search where his weakenes lieth, and alway bee filling the emptie gap. *Luk.* 9.55. *Iudg.* 16.6.

Now this examination must goe before vs to the Sacrament. Euerie meate worketh according as it is digested, and this meate worketh according as it is receiued. Therefore when Christ had taught what wee should doo in receiuing the Sacrament, now *Paul* sheweth what wee 3.

should

ſhould doo before we receiue the Sacrament, *Let a man examine himſelfe.* But ſome will come before they examine themſelues, and therefore as the Prieſts of the Lawe, had authoritie to put by lame and blinde ſacrifices, ſo the miniſters of the Goſpell haue power to put by lame and blind receiuers, and he which dooth not ſo, giueth a ſword into their hands to kill themſelues If the Paſtor would vſe this examination duely, it were the onely way to make euery one examine himſelfe, leaſt hee bee put by like *Non proficiēts*. As *Iphtah* diſcerned the *Ephramites*, becauſe when they ſhould pronounce *Shibboleth*, they pronounced *Sibboleth*: ſo all which cannot pronounce Chriſt, that is giue a reaſon of their faith, are to be thruſt from this Table.

Luk. 8. 18. There is a hearing, and a preparatiue before hearing. There is a praying, & a preparatiue before praying. There is a receauing, and a preparatiue before receauing; which if it bee

Eccle. 4. 17.

wanting,

wanting, the receiuer receiueth vncõfortably, the prayer prayeth idly, the hearer heareth vnfruitefullie, like thoſe which eate before hunger, and drinke before thirſt.

This preparatiue before hearing & praying, & receiuing, dooth ſignifie, that there is a kinde of phiſicke in theſe three, for preparatiues are miniſtred alwaies before phiſicke: and as the preparatiue which goeth before, maketh way to the phiſick, or elſe it would doo no good, but hurt: ſo vnleſſe examination goe before the Sacrament, we ſeale vp the threatnings which are written againſt vs, in ſtead of the promiſes which are made vnto vs, for the Sacrament is a ſeale, and therefore ſealeth good or euil, as euerie other ſeale dooth.

The preparatiue before we receiue, is to *Examine*. As *Iohn* was the forerunner of Chriſt, ſo examination is the forerunner of the Sacrament, like the harbinger, which rideth before to prepare the rowme. For, if *Iob* commanded

Luk. 1. 76.

The ſecond examination.

Iob.1.5. commanded his sonnes to sanctifie themselues before they did come to his sacrifice, how should we sanctifie our selues before we come to Christs Sacrament, wherein we are commanded to doo as the Lord himselfe did which instituted it? It is saide, that the Chamber wherein Christ did Luk.22.12. institute this Sacrament, was trimmed; the Chamber wherein the Apostles receiued this Sacrament was trimmed: If *Iudas* Chamber, his inner chamber had been trimmed so too, hee had receiued this Sacrament with as much comfort as the other Disciples did: but because his heart was not trimmed, therefore hee was the first which was condemned for the vnworthie receiuing of this Sacrament. Gen.3.6. *Adam* did not thinke that death had beene in an Apple, so you would not thinke that death shoulde bee in bread: but as a coale hath fire in it beside the coale it selfe, which fire dooth either warme or burne; so this meate hath another meate

meate in it beſide that which is ſeen, which doth either ſaue or deſtroy: therfore he which commeth to this ſpiritual meate, muſt examine whether he haue a ſpirituall mouth, as well as a carnall mouth, or elſe hee ſhall receiue no more than he ſeeth, and that which he ſeeth not ſhall deſtroy him. *No man* (ſaith Chriſt) *putteth new wine into olde veſſels, leaſt the veſſels breake and the wine leake.* This Wine is newe Wine, therefore put it into newe veſſells, holy veſſells, ſanctified veſſells, or elſe it wil leake forth and breake the veſſell, and thou ſhalt haue no more taſte of it, than while the reliſh of bread is in thy mouth. When Chriſt commeth to our houſe, ſhall wee not looke whether our Chamber be trimmed, as the Chamber was trimmed againſt his comming to the Paſſeouer? But how ſhal wee trim it?

Mar. 2 22.

When a man takes an office, he examineth his ſubſtance: when he takes a trade, he examineth his skill: when he

he goeth to fight, hee examineth his ſtrength, but theſe wants are no wats when hee goeth to the Sacrament. Wilt thou know now vpon what articles thou muſt inquire at that time, that is, how thou ſhould examine thy ſelfe?

1. Theſſ. 5. 16. As ſome prayer may be at al times, & ſome reioycing may be at al times; ſo ſome examination is at all times. Thus *Iob* examined himſelfe euerie day, nay, euerie houre, becauſe hee skanned all that he did.

Iob. 9 28 par ſanis et ſyntramis imitari ſeſe orando Dei a ſua et minari eadem

But thereis a ſpeciall exathination before the Sacrament, becauſe it is the bread which is receiued to ſaluation, or damnation; becauſe it is the feaſt, to which whoſoeuer commeth without his wedding garment, ſhalbe caſt into vtter darkenes, becauſe it is a ſeale which ſealeth a curſe or a bleſſing. Therefore hauing obſerued that examination is the neceſſarieſt leſſon in Chriſtianitie, and leſſe knowne than other, I haue ſtudied ſince my Sermon to lay down three examina-

1. Cor. 11. 29.

Matth. 22. 11.

tions

tions which you ſhoulde vſe at all times, and a ſpecial examination, for the Cõmunicants Catechiſme, which leadeth immediatly to the Sacrament as a gueſt is handed to the Table. In the firſt examination I wil ſhew thee a rule how thou ſhalt trie others ſpirits, & how thou ſhalt trie thine own.

Thou ſhalt trie ſtrange ſpirits by their manner of ſpeaking, plainely, or doubtfully, boldly, or fearefully, therfore we reade that the oracles of the heathen had a double meaning, and that the falſe Prophets neuer ſpake boldly, but where their patrons were ready to fleſh them. 1. The firſt examination vpõ the markes of true ſpirites & the falſe in our ſelues or other 1. *King.* 22. 11

By the proportiõ of faith: for euery hereſie is contrary to ſome article of our beliefe, as euerie ſinne is againſt ſome of the ten Commandements. 2.

By the euent of their ſpeaches: for they take not effect, as it is ſaid in the 18. of *Deuter.* and therefore they are called falſe Prophets. 3. *Deut.* 18. 22. *Mat.* 7. 15.

By their fruites: for none of the falſe Prophets were good men. 4 *Matth.* 7. 16.

By

5 By their succesſe: for if they be not of God, they will come to naught, as the *Arians* and *Manichees* and *Pelagians* are vaniſhed, as if they had neuer been. ſo time ſhall weare out euery doctrine that is not trueth. This is thy rule to trie others ſpirits.

*Act.*5.38. *Mat.*15.13.

1. Thou ſhalt try thine own ſpirit by the motions that it hath to good, or euill. For as a good ſtomach turneth al that it eates, into good nutrimēt, & a bad ſtomach turneth al that it eates into raw humors; ſo a good mind cōuerteth al that it heareth and all that it ſeeth, and all that it feeleth, vnto ſome profit, but a bad minde maketh a temptatiō of euerie thing: therefore it is ſaid, *To the cleane all things are cleane*, & ſo, to the vncleane nothing is clean; that is, they defile themſelues with euery thing.

*Rom.*14.14. *Titus.*1.15.

2. Secondly, by the firſt cauſe, or preparation which thou haddeſt vnto it, for whatſoeuer it bee, thy thoughts will be where thou loueſt: to verifie that ſaying, *Where a mans treaſure is, there*

*Mat.*6.21.

there wil be his heart, for lightly, the beginning is a picture of the ende, and the acte is like the thought which set it a worke.

Thirdly, by the manner of thy consolation in it, whether it be of knowledge, or ignorance, whether it be constant, or mutable, calme, or boysterous, simple, or mixt; for as a cleare fountaine yeeldeth cleare streames, so a pure heart hath pure ioyes. 3

Fourthly, whether it bring to Christ, or take any thing from him to thy selfe, like all the parts of Popery, which mangle his honour either to Angels, or to Saints, or to Pope, or to Images. If it abide all these questions, and drawe thee not from any good, then thou mayst say, it is from God, water the seed O Lord, which thou hast sowne. This is the fruite of thy first examination. In the second, by making thee discerne whether another be a Christian, I will teach thee to know whether thy selfe be a 4

Chriſtian, which that thou mayſt reach to, obſerue this direction, and thou ſhalt ſee of what ſide thou art.

The ſecond examination vpō the differences betweene the wicked & the godly.

It muſt needs be, that they which walke too contrary ends, ſhould goe diuers wayes: therefore there bee mo differences betweene the children of God, and the children of the world, than there be betweene men and beaſts.

1. Firſt, they are diſtinguiſhed in *Will:* for the wicked ſtriue to bring *Num.*22.19. Gods will to their will, like *Balaam*, which when hee had an anſwere, ſtayed for another: but the faithfull labour to bring their will to Gods *Matth.*26.39. will, like Chriſt, which ſayd, *not as I will, but as thou wilt.*

2. They are diſtinguiſhed in *Faith.* 2.*Theſſ.*3.2. *All men haue not faith* (ſayth *Paule*) *Rom.*1.17. *but the iuſt liue by faith:* as if he ſhuld ſay, the iuſt beleeue, and the vniuſt beleeue not. The iuſt beleeue, and apply that they beleeue to themſelues. The wicked may beleeue like *Iam.*2.19. the Diuels, but their faith is like a gadding

gadding hen, which carrieth her eggs to other, and neuer layeth at home, ſo they beleeue that other ſhall be ſaued, but not themſelues.

They are diſtinguiſhed in *Hope*, 3. for becauſe the wicked hope not for any mends of God, therefore they neuer defer their reward, but if they do any good, they are trumpets of it themſelues, for feare it ſhould not be blaſed inough, and therefore Chriſt ſayde, that the Phariſes had their reward already, becauſe they were boaſters of their works; and if they doe no good but euill, yet they would be magnified as much for euill, as other are for good. But the faithfull are likened to *handmaides*, which waite their reward, *their left hand ſeeth not when their right hand doth well*, and they are afraide to take honour of men, for loſing their honour with God, like *Iohn Baptiſt*; which made his vertues meaner than they were, and debaſed himſelfe, whē he might haue got a name aboue his Lord.

Matth.6.2.

2.Tim.3.2.

Pſal.123.2.

Matth.6.3.

Iohn.1.21.

4 They are distinguished in *obedience*, therefore Christ teacheth vs to
Matth 7.17. iudge men *by their fruites* as an vnfallible rule: for the euil tree will bring forth euill fruite, and the good tree good fruite, and neither can change his propertie, although the euil fruite is sometimes beautifull, and the good fruite sometimes blasted. All slip, but in the wicked, one sinne teacheth another, and in the faithfull, one sin preuenteth another.

5. They are distinguished in *Repentance*, for the wicked doo but weepe for their sinnes past, but the godly
Exod. 10.16. purpose to sin no more: so *Pharaoh*,
1 *Sam.* 15.30. *Saul*, and *Iudas* sayd, *I haue sinned*, but
Matth. 27.4. *Shadrach*, *Meshach*, and *Abednego*
Dan 3.18. sayd, *We will not sinne*: therefore the
Psal. 51.17. heart of the godly is called a *contrite heart*, but the heart of the wicked is
Rom. 2.5. called *a hart that cannot repent*. Be-
Luk. 8.30. side, as Christ cast out a legion of Deuils at once, so the godly would bee purged of all their sinnes together, but the wicked neuer consent

to

to leaue all, but as *Naaman* ſayd, *Let the Lord ſpare me in this:* ſo euer he excepteth one ſinne, which is his *beloued ſinne*, like *Herod*, which reformed many things, and yet would not leaue his brothers wife. *2. King. 5. 18.* *Math. 14. 3.*

They are diſtinguiſhed in *Charitie*, for ye ſhall neuer ſee the wicked loue their enemies: and therefore when the Phariſes could not loue their enemyes, they taught that men might hate their enemies: and Chriſt ſpeaking of publicans and ſinners, exhorteth his diſciples not to loue like them, becauſe they loued none but their friends. 6. *Matth. 5 43.* *Luk. 6. 32.*

They are diſtinguiſhed in *Prayer*, for the wicked can not pray, therefore *Danid* ſaith, *they call not vpon the Lord*, as if they had not the *ſpirit of prayer*, and therefore Chriſt calleth their prayers *babling*, for they thinke not of God when they ſpeake vnto him. 7. *Pſal. 14 4.* *Zach. 12. 10.* *Rom. 8. 16.* *Matth. 6. 7.*

They are diſtinguiſhed in *Patience*; no hipocrit can beare the croſſe, 8.

Gen.4.13. but ſayeth like *Caine*, *It is heauyer*
Act.16.25. *than I can ſuffer*; but *Paule* and *Silas* ſing in priſon, for a faithfull man woulde haue ſomething to humble him, and reioyceth to beare his mayſters marks, becauſe the wounds of a louer are ſweete.

Gal.6.17.

9 They are diſtinguiſhed in the *vſe of aduerſitie*, for this is a proper and peculiar marke of Gods children, to profit by affliction: and therefore we reade not in all the puniſhments of the wicked, that one of them ſayd
Pſal.119.71. like *Dauid*, *It is good for me that I haue bin afflicted.*

10. They are diſtinguiſhed in *Humilitie*, for the wicked are not humbled
Exod.8.8,15. before the croſſe, like *Pharao* that neuer ſorowed, but when he ſuffered: but the Apoſtles learned humilitie of their mayſter before their perſecution came.
Math.11.29.

11. They are diſtinguiſhed in theyr *iudgement of the word*, for to the wicked it ſeemeth the hardeſt, and ſimpleſt, and vnpleaſanteſt booke that

is,

is, and therefore *Paule* sayth, *that it is fooliſhnes vnto them*. But to the godly, it seemeth the wiſeſt, and eloquenteſt, and sweeteſt, and easyeſt booke of all other, as though God did sodainly bring the vnderſtanding of it to them, as *Iacob* sayd of his veneſon, according to that, *He that will do his will, ſhall know his doctrine*. 1.Cor.1.18. Gen.27.20. Iohn.7.17.

They are diſtinguiſhed in theyr *iudgement of God*. The wicked are perſwaded now and then of Gods mercie for the preſent time while they feele it, as the *Iewes* prayſed him alwayes when he did as they woulde haue him: but they cannot perſwade themſelues, that God wilbe merciful to them ſtill, like *Iob*, which sayde, *Though the Lord kil me, yet wil I truſt in him*: therfore the hope of the righteous is called, *hope in death*. Beſide, if the wicked loue God, it is but for his benefits, as *Saul* loued him for his kingdom. And this is alway to be noted, that in the wicked, the feare of hel is greter, thā their hope of heauē, 12. Exod.15.20. Iob.13.15. Pro.14.32. Pro.23.18. 1.Sam.10.6.

but in the faithfull, the hope of heauen is greater, than their feare of hell.

13. They are distinguished in theyr *delights: for the sport of the vngodly is folly*, like *Belshazzars*: and therefore when they are sicke, or troubled, they neuer runne to the Word for comfort, as though Gods promises pertayned not to them, but to feasts, or tables, or tales, or musicke, as *Saule* did to the harpe: but all the delights of the godly are like *Dauids* daunce about the Arke, they are neuer merrie, but when they are doing well, nor at peace, but when their prayers haue ouercome God, like *Iacob*.

Dan.5.4.

1.Sam.16.23.

2.Sam.6.14.

Gen.32.28.

14. They are distinguished in their *opinions of death*: for the faithfull long to be dissolued, and although they might liue euer in continuall prosperitie, yet they would not stay so long out of heauen: but the wicked would neuer be dissolued; because death comes alway vnto them like

Phil.1.23.

Luke.2.29.

like a Iayler to hale vnto priſon, as *Ahab* ſayd to *Michaiah*, that *he neuer propheſied good to him*. Hereby a man ſhall knowe whether hee haue faith; for if he beleeue the promiſes, he will be glad to receiue them. 1. *Kings*, 22. 8.

15. They are diſtinguiſhed in their *ſenſe of ſinne*. Wicked men feele the loathſomnes of their vices, but none but the faithfull feele the defects of their righteouſnes. The naturall man neuer coplaineth of his good works, but vaunteth of them: but a godly man findeth fault with his prayers, and his almes, and his watches, like *Iſaiah* that ſayde, his righteouſneſſe was like a menſtruous Cloth. As Chriſt met the tempter in the Wildernes, a place of prayer, and faſting, and meditation; ſo a godly man meeteth the tempter in his prayers, and in his faſts, and in his meditations, that is, he finds ſome let or ſpot, or want in all his deuotions. Therefore, vnleſſe thy righteouſnes miſlike thee, aſwell as thy prophanes, knowe that *Eſai.* 64. 6. *Pſal.* 16. 2. *Math.* 4. 1. & 2.

that yet thou art no further than the wicked.

16 They are distinguished in their *ends:* for the children of God propose the glorie of God, and leuell all their thoughts, speeches and actions, as if they were messengers sent to carrie him presents of honour. Thus did *Dauid*, when he sayde, *All that is within me, praise the Lord:* as though himselfe had rather bee without praise, than his maister: but the children of the worlde set vp their owne glorie for their marke; like *Nebuchadnezzar* which sayd, *for the honour of my maiestie.* Therefore they speake, and looke, and walke, as if they did say to their tong, and eyes, and feete, & apparell, as *Saul* sayd to *Samuel, Honour me before this people.*

*Psal.*103.1.

*Dan.*4.27.

*1.Sam.*15.30.

17 Lastly, they are distinguished in *perseuerance:* for the zeale of the wicked lasteth not, and therefore God saith, *They are soone turned out of the way:* but the zeale of the faithful was represented by the fire of the temple which

*Exod.*32.8.

*Leuit.*6.12.

which neuer went out. By theſe differences thou mayſt ſee how much thou doeſt differ from the wicked, or whether thou be of their band.

Then come to the third Examination. As the Diuell tempteth thee to ſee what thou wilt do for him, ſo thou muſt tempt thy ſelfe, and get of thy ſoule what it would do for God, and what it would ſuffer for him, which hath ſuffred death for it. Therefore here we will ſet down certaine intergatories wherof thou ſhalt examin it

The third examination. *Math.*4.9.

Firſt, whether thou haſt the heart of *Ioſhua*, to worſhip God as boldly as thou doeſt, though all the world did renounce him, and euery one did mocke thee, as they did *Noah* while he built the Arke?

*Ioſh.*24.15.

approbation
appetite
experience
me de
delinit
fauere

Whether thou wouldſt not denie Chriſt as *Peter* did, if thou were in *Peters* ſtraights, and nothing to ſuccour thee but thy policie?

*Matth.*26.70.

Whether thou wouldſt not ſteale, if thou diddeſt ſee a bootie as fit as *Achan*, which thou mighteſt catch vp,

*Ioſh.*7.21.

vp, and no man ſpye thee?

2. *King.* 5. 16. Whether thou wouldſt refuſe a bribe like *Eliſha*, if thou diddeſt meet with one which were as willing and able to giue it as *Naaman*?

Luk. 16. 6. Although this is a parable, yet it carieth the ſignification of an hiſtorie. Whether thou wouldſt not deceiue, if thou were in ſuch an office as the falſe Steward, whoſe maſter referred all vnto him, and knewe not when he kept any thing backe?

2. *Sam.* 11. 4. Whether thou wouldſt not fulfill thy luſt as *Dauid* did, if thou haddeſt his oportunitie and allurement, and mighteſt do it without danger of law like a King, as *Dauid* might?

Gen. 12. 13. Whether thou wouldſt not tell a lie as *Abraham* did, if it ſtood vpon thy life, which made him twiſe

Gen. 20. 2. diſſemble that his wife was his ſiſter, leaſt he ſhould dye for her beautie?

Finally, if it ſhould be ſayde vnto thee as the Diuell ſayd to Chriſt,

Math. 4. 9. *All theſe will I giue thee, if thou wilt fall downe and worſhip me*, that is no more, but if thou wilt ſinne, whether thou would yeeld or no.

If

If thou haue ſinned thus and thus before, I will not ſay therefore the Lord will not heare thee, but *Dauid* ſayth, *If I regard wickednes in my heart, the Lord will not heare me*, that is, if for any cauſe a man purpoſe and carry a minde to ſinne when he is tempted, the Lord is ſo farre from helping him, that he will ſtand like *Baal*, as though hee did not heare him; for he hath a Traytors minde as deepe as any, which thinks, for a Dukedome I woulde betray my Prince, though hee neuer play the Traytor in his life. Thus yee haue heard how to try ſpirits, and how to diſcerne a Chriſtian from an hipocrite, and how to oppoſe your harts, that ye may be ſure to iudge rightly what ye are.

Pſal.66.18.

1.King.18. 26.

Now we come to that examination, which is the epitome or abridgment of all theſe; for memorie is ſhort, and all are not of one ſtrength, but ſome runne, and ſome goe, and ſome creepe, and all do well, ſo long as

The fourth examination.

Heb.6.1.

The receiuers Articles.

as they striue to perfection. The matters whereof principally the minde should be examined before the Sacrament, are these.

1. First, whether thou haue faith, not only to beleeue that Christ died, but that he died for thee: for as the scripture calleth him a Redeemer, so *Iob* calleth him *his Redeemer*.

Esai.59.20.
Iob.19.25.

2 The second article is, whether thou be in charitie, not whether thou loue them which loue thee, but whether thou loue them which hate thee: for Christ commandeth vs *to loue our enemies*.

Matth.5.44.

3 The third article is, whether thou repent, not for thy open and grose sinnes, but for thy secret sinnes, and pettie sins, because Christ saith, *that we must giue account for euery idle word*

Matth.12.36.

4 The fourth article is, whether thou resolue not to sinne againe for any cause, but to amend thy euill life, not when age commeth, or for a spurt, but to begin now and last till death, for Christ is *Alpha*, and *Omega*, both

Reue.22.13.

both the beginning, and the ende, as well in our liuing, as in our being, which hath made no promise to the which begin, but to them which perseuere. *Reue.2.10.*

The last article is, whether thou 5.
canst finde in thy hart to dye for Christ, as Christ dyed for thee, for we are bid not only to follow him, but to beare his crosse: and therefore we are called seruants, to shew how we should obey, and we are called souldyers, to shew, how we should suffer. *Luk.12.38. 2.Tim.2.3. & 4.*

These are the receyuers articles, whereof his conscience must be examined, before he receyue this Sacrament: happie is hee which can say, *All these haue I kept:* for the Doue was not so welcome to *Noah*, as this man is to Christ. But if thou finde not these affections within, but a nest of vices, leaue thine offring at the Altar, and returne to thine examination againe, for thou art not a fit guest to sup with the Lorde, vntill thou haue on this *Wedding garment.* *Math.19.20. Gen.8.11. Math.5.24. Math.22.12.*

How

The preparation of cuntrie folke before they receiue.

How is it then that some regard their other garments more than this? *Paule* sayth, *Examine your selues*, and they examine their apparell, if they haue new clothes in the countrey, then they are ready to receyue. I haue knowne many kept from the Sacrament a whole yeare together by their maysters, for nothing but for want of a new sute to set them forth with their fellowes.

Others respect whether it be a faire day, that they may walk after seruice, making that day vpon which they receyue, like a Schollers Thursday, which hee loues better than all the dayes in the weeke, only because it is his play day. Thus like the Iewes, *they sit downe to eate, and rise vp to play*, that as Christ calleth the Pharisies prayer *babling*, *Math.6.7.* so their receiuing may be called *dallying*.

When they haue the Sacrament in theyr belly, they thinke that all is wel, as *Micah* when he had a Leuit in his house, thought that GOD loued

loued him: but as the Leuit did not profit him, becauſe hee receiued nothing but the Leuit, ſo the bread and wine dooth them no good, becauſe they receiue nothing but bread and wine, for want of faith. Maruell not then if you haue not felt that comfort after the Sacrament which you looked for, for it is comfortable to none, but to thē which prepare their hearts, & examine thēſelues before, becauſe it is not the mouth, but the heart which receiueth comfort. *Iudg.* 17.

Now it may be that the moſt which are here, haue brought a mouth, and not a heart: theſe goe away from the Sacrament to deſpight Chriſt, as *Iudas* went from the Sacrament to betray him. *Iohn.* 13.30.

The other go away, like one which hath receiued a cheerefull countenance of the Prince, all his thoughts are ioye, and the countenance of the Prince is ſtill in his eye. As he which hath eaten ſweete meate hath a ſweet breath: ſo they which haue eaten

Christ, all their sayings and doings are sweete like a perfume to men, and incense to God: their peace of conscience, and ioy of heart, and desire to doo good, will tel them whether they haue receiued the bare signes, or the thing signified. Euery one which receiueth this Sacrament, shall feele himselfe better after it, like the Apostles, or else hee shall finde himselfe worse after it, like *Iudas*. Hereby yee shal know whether ye haue receaued like the Apostles, or like *Iudas*. Thus wee haue ended the doctrine of the Lords Supper. Now, if you cannot remember all that I haue said, yet remember the text, that is, *Examine your selues before you receiue this Sacrament heereafter.*

Howe a man shal know whether he haue receiued well.

5 SE 54

FINIS.

THE Examination of Vsurie, *in two Sermons.*

Taken by Characterie, and after examined.

Imprinted at London by *Thomas Orwin* for *Thomas Man*, dwelling in Paternoster row at the signe of the Talbot. 1591.

3

To the Reader.

Eere thou haſt the Sermons which haue bin oftẽ deſired, becauſe of the matter fit for this Citie. One ſayth, that he would neuer ſpeake to Vſurers, and Bribemongers, but when they be vpon their deathbeds: for he which liueth by ſinne, reſolueth to ſinne, that he may liue. But when he goeth to hanging, Iudas *himſelfe will ſay,* I haue ſinned. *If I ſpeake not to Vſurers vpon their death-bed, yet I ſpeak to Vſurers which ſhall lye vppon their deathbed. Three things doo giue mee hope. One is, that all hearts are in the hands of God, to call thẽ at what houre he liſt, and therefore* Saul *may become an Apoſtle. The next is, that the third*

Mat. 27. 4.

Act. 9. 15.

crow doth waken moe then the former, and therefore after the crowing of ether, this crow may happily bee heard. The last is, that there is no sinne, but some men haue been reclaimed from it, and so may Vsurers from their sinne.

1. Sam. 17. 51. Therefore goe my booke like Dauid against Goliah, and fight the Lordes battells against Vsurers. The Lord giue that successe to his doctrine in these leaues, that it may consume Vsurers, Iosh. 5. 1. as Iosuah droue out the Chananites before him. If I could take but this one weede out of the Londoners Garden, I were answered for my health and my strength spent amongst them. Reade with thy best minde, and thou shalt profit more.

Thine H. S.

The Examination of *Vsurie*; *in two* Sermons.

The first Sermon.

Psal. 15. vers. 1. & 5.

Lord, who shall dwell in thy Tabernacle? Who shall rest in thine holie mountaine?

Hee that giueth not his money to Vsurie.

THese two verses must be cõsidered together, because one is the question, and the other is the answer: *Dauid* demands who shal come to heauen? and God tels him that Vsurers shall not

Vers. 1.

come thether: as if he should say, they shall goe to hell. Therefore as *Paule* taught *Timothie* to warne thē which are rich, as though they had more need to be warned than other: so this sentence seemeth to bee penned for a warning to the rich, because it strikes vpon the rich mans vice.

1. *Tim.* 6. 17.

I haue spoken of Briberie and Simonie, and now I must speake of their sister Vsurie. Many times haue I thought to speake of this Theame, but the arguments which are alleaged for it, haue made mee doubtfull what to say in it, because it hath gone as it were vnder protection. At last you see it falleth into my text, and therefore now I cannot bauke it any longer. Therefore if any heere haue fauoured this occupation before, let him now submit his thoughts vnto Gods thoughts; for I will alleage nothing against it, but that which is built vppon the rocke.

Vsurie is the sinne which God will trie

trie now whether you loue better thã his worde: that is, whether you will leaue it if he forbid it: for if he flatly forbid it, and yet you wilfully retaine it, then you loue Vsurie better than Gods word. Therefore one saith well that our Vsurers are Heretickes, because after many admonitions, yet they maintaine their errour, and persist in it obstinatly as Papists doo in Poperie. For this cause I am glad that I haue any occasion to gripe with this sinne, where it hath made so many spoyles, & where it hath so many patrons: for it is sayd that there be moe of this profession in this Citie, than there bee in all the land beside. There bee certaine sinnes which are like an vnreasonable enemie which will not bee reconciled to death, and this is one of those euerlasting sinnes which liue and dye with a man. For when he hath resigned his pride and his enuy & his lust, yet Vsurie remaineth with him, and he saith as *Naaman* said, *Let the Lord be merciful vn-* 2. King 5 18.

Vsurers Heretikes.

to me in this: let mee haue a dispensation for this, as though this were a necessary sin, & he could not liue without it. There bee three sinnes which are counted no sinnes, & yet they do more hurt than all their fellowes, and those are Briberie, Nonresidencie, & Vsurie: these three because they are gainfull are turned from sinnes to occupations. How many of this citie for all that they are Vsurers, yet would bee counted honest men, and would faine haue Vsury esteemed as a trade: whereas if it were not so gainfull, it would be counted as great a sin as any other, and so it is counted of all but them which liue by it. This is the nature of pleasure and profite, to make sinnes seeme no sinnes if we gaine any thing by them, but the more gainfull a sin is, the more dangerous it is, and the more gainfull Vsurie is, the more dangerous it is. I wil speake the more of it, because happely you shall not heare of this matter againe.

Three sinnes counted no sins.

The contets of this Treatise,

First I will define what Vsurie is: Secondly,

Secondly, I will ſhew you what Vſurie doth ſignifie: Thirdly, I will ſhew the vnlawfulnes of it: Fourthly, I will ſhew the kinds of it: Fiftly, I wil ſhew the arguments which are alleaged for it: Sixtly, I wil ſhew the puniſhment of it: Seuenthly, I will ſhew you what opinion we ſhould hold of thē which doo not lend vppon Vſurie, but borrow vpon Vſurie. Laſtly, I will ſhew you what they ſhould do which haue got their riches by Vſurie.

Touching the firſt, Vſurie is that gaine which is gotten by lending, for the vſe of the thing which a man lendeth, couenāting before with the borrower to receaue more than was borrowed: and therefore one calls the Vſurer a legall theefe, becauſe before he ſteale, he tels the partie how much hee will ſteale, as though hee ſtole by lawe. This word *more*, comes in like a ſixt finger, which makes a monſter, becauſe it is more than ſhould bee. Another defining Vſury, calleth it the *Contrarie to Charitie*: for *Paule* ſaith,

The definition of Vſurie.

Vſurers ſteale by law.

Loue

Loue seeketh not her owne, but Vsurie seeketh anothers which is not her owne: therefore Vsurie is farre from loue, but *God is loue*, saith *Iohn*, therfore Vsurie is farre from God too.

1. *Iohn* 4.8.

Now, all the Commanudements of God are fulfilled by loue, which Christ noteth when hee draweth all the Commaundements to one Commandemēt, which is, *Loue God aboue all things, & thy neighbour as thy selfe:* as if hee should say, hee which loueth God, will keepe all the Commandements which respect GOD, and hee which loueth his neighbour wil keep all the Commaundements which respect his neighbor: therfore to maintaine loue, God forbiddeth al things which hinder this loue: and among the rest here he forbiddeth Vsurie, as one of her deadliest enemies: for a man cānot loue & be an Vsurer, because Vsurie is a kind of crueltie, and a kinde of extortion, and a kinde of persecution, and therfore the want of loue doth make Vsurers: for if there

Matth. 22.37.

were

were loue there would be no Vsurie, no deceit, no extortion, no slaundering, no reuenging, no oppression, but we should liue in peace, and ioy, and contentment like the Angels; whereby you see that all our sinnes are against our selues: for if there were no deceit, then wee should not be deceiued; if there were no slaunder, then we should not be slandered; if there were no enuie, then we should not be enuied; if there were no extortion, then wee should not bee iniuried; if there were no Vsurie, then we should not bee oppressed. Therefore Gods lawe had been better for vs than our owne lawe: for if his lawe did stand, then we should not bee deceiued, nor slaundered, nor enuied, nor iniured, nor oppressed. God hath commaunded euery man to lende freely, and who would not borrow freely? Therfore they which brought in Vsurie, brought in a law against themselues. *Luk.6.35.*

The first Vsurers which we reade of, were the *Iewes*, which were forbidden

bidden to bee Vsurers, yet for want of
Ezek. 18.22. faith and loue, *Ezekiel* & *Nehemiah*
Nehe. 2.5. dooth shewe how the *Iewes*, euen the
Iewes which receiued this lawe from
God himselfe, did swarue from it as
they did from the rest. First, they did
lend vpon Vsurie to strangers; after
they began to lende vppon Vsurie to
their brethren, and now there bee no
such Vsurers vppon earth, as the *Iewes*
which were forbidden to be Vsurers.
Whereby you may see how the ma-
lice of man hath turned mercie into
Deut. 15.10. crueltie. For whereas lending was
commanded for the benefite of men,
Vsurie hath turned it to the vndoing
of men: for they take when they
seeme to giue; they hurt when they
seeme to helpe; they damage when
a. they seeme to vauntage: therefore it
is well noted that Vsurie hath her
name of byting, and she may well sig-
nifie byting; for many haue not only
been bitten by it, but deuoured by it,
that is, consumed all that they haue:
Galat. 5.15. therefore as the Apostle saith, *If you*

bite

bite one another, take heede you be not deuoured one of another: so I may say, if you be Vsurers one to another, take heede you be not deuoured one of an other, for Vsurers are byters. As the name of the Diuel doth declare what an enemie he is; so the name of Vsury dooth declare what an enemie she is. That you may knowe Vsurie for a byter, her name doth signifie byting. If there were one byting Vsurie, and another healing Vsurie, then Vsurie should haue two names; one of byting, and another of healing: but all Vsurie signifieth byting, to shewe that all Vsurie is vnlawfull. Now, you haue heard what Vsurie is, and of what it is deriued, you shall heare the vnlawfulnes of it.

Becauſe it ſignifieth an aduerſary.

Neſchec.

1. The vnlawfulnes of Vsurie.

First, it is against the law of charitie, becauſe charitie biddeth vs to giue euery man his owne, and to require no more than our own; but Vsury requireth more than her own, & giues not to other their owne. Charitie reioiceth to cõmunicate her goods

to

to other, and Vsurie reioyceth to gather other mens goods to her selfe.

2. Secondly, it is against the lawe of Nations; for euery Nation hath some law against Vsurie, and some restraint against Vsurers, as you shall hear whē we speak of the punishmēt.

3. Thirdly, as it is against the law of Nations, so it is against the lawe of Nature, that is, the naturall compassion which should bee among men.

A similitude.

You see a riuer when it goeth by an empty place, it will not passe vntill it hath filled that empty place, & then it goeth forward to an other emptie place and filleth it, and so to an other emptie place and filleth it, alwayes filling the places which are empty: so should wee, the rich should fill the poore, the full should fill the hungry, they which abound should fill them which want, for the rich are but Gods Amners, & their riches are cōmitted to them of God to distribute and doo good as God doth himselfe: As the water is charitable after a sort,

so

ſo is the ayre, for it goeth to emptie places too, and filleth them as the water doth. Nature cannot abide that any place ſhuld be emptie, & therfore the ayre though it bee a light bodie, and ſo naturally aſcendeth vpward: yet rather than any place in the earth ſhould bee emptie, the ayre will deſcend as it were from his throne, and goe into caues, into dens, & into dungeons, to fill them. If the rich were ſo good to their emptie brethren, as the ayre and water are to other emptie things; as there is no emptie place in the world, ſo there ſhould be no emptie perſon in the world: that is, the rich in *Iſrael* would fill the poore in *Iſrael*, but the rich make the poore to fill them, for Vſurers feede vpon the poore, euen as great fiſhes deuoure the ſmall. Therefore he which ſayd, *Let there not be a beggar in Iſrael*; ſaid too, let there not bee an Vſurer in *Iſrael*; for if there bee Vſurers in *Iſrael*, there will be beggers in *Iſrael*, for Vſurers make beggers, euen as Lawyers

Deut. 15.4.

4. make quarrellers. Fourthly, it is against the lawe of God. First, it is forbidden in *Exod. 22.* where it is sayd, *If thou lend money vnto my people, that is, to the poore with thee, thou shalt not oppresse them with Vsurie:* here Vsurie is called oppression, therefore if oppression be a sinne, Vsury is a sinne too. Secondly, it is forbidden in *Leu. 25.36.* where it is sayd, *Thou shalt not giue thy money to Vsurie, nor lend thy vittailes for increase.* Heere you may see, that men may bee Vsurers of vittailes and other things, as well as of money. Thirdly, it is forbidden in *Deut. 23.* where it is sayd, *Thou shalt not lend vnto thy brother vpon Vsurie.* And least you should say, that hee meaneth but one kinde of Vsurie, hee sheweth, that hee meaneth all kindes of Vsurie: for after he sayth, *as vsurie of money, vsurie of vittailes, vsurie of corne, or vsurie of any thing which is giuen to vsurie:* becaufe some are not Vsurers of money, but some are Vsurers of vittailes, some are Vsurers of

Cloth,

Cloth, ſome are Vſurers of Corne, ſome are Vſurers of Wine, ſome are Vſurers of Oyle, and ſome of one thing, and ſome of another, and none would be counted Vſurers, but they which lende money vppon Vſurie; therfore God forbiddeth ſo preciſely Vſurie of any thing, ſhewing, that all Vſurie is vnlawfull. It is a miſerable occupation to liue by ſinne, and a great comfort to a man when he looketh vpon his Gold and Siluer, and his heart telleth him, all this is well gotten, and when hee lieth vppon his death-bed, and muſt leaue all to his childrē, he can ſay vnto them, I leaue you mine owne; but the Vſurer can not ſay, I leaue you mine owne, but I leaue you other mens, therefore the Vſurer can neuer dye in peace, becauſe if he dye before hee make reſtitution, hee dyeth in his ſinne. When Chriſt raiſed *Lazarus* frō death, after he had laine foure daies in the graue, hee wept ſo ouer his Sepulcher, that the ſtāders about ſaid one to another, *Ioh.* 11. 36.

See how he loued him, As it may be ſaid of Chriſt, See how hee loueth vs, ſo it ſhould bee ſayd of vs, See how they loue one another. For Chriſt ſayd to his Diſciples, *Loue one another as I haue loued you*. But it may be ſayd of the Vſurer, See how hee hateth other, and loueth himſelfe. For when hee ſaith, that he lendeth for compaſsion, hee meaneth for compaſsion of himſelfe, that hee may gaine by his pitie. The Vſurer loueth the borrower, as the Iuye loueth the Oke: The Iuye loueth the Oke to growe vp by it, ſo the Vſurer loueth the borrower to growe rich by him. The Iuye claſpeth the Oke like a louer, but it claſpeth out al the iuyce and ſap, that the Oke cannot thriue after: So the Vſurer lendeth like a friend, but he couenanteth like an enemie, for he claſpeth the borrower with ſuch bands, that euer after he diminiſheth, as faſt as the Vſurer encreaſeth.

Iohn. 13.34.

Chriſt expounding the commaundement which forbiddeth to ſteale, ſaith,

Vnderſtād that his ſermon vpō the mount, is

ſaith, *lend freely*, ſhewing that Vſurie, becauſe ſhee lendeth not freely, is a kind of theft, and the Vſurers a kind of theeues, for els this expoſition were not right. Therefore *Zacheus*, as though hee had ſtolne other mens goods, when he began to repent, he reſtored them againe foure foulde, euen as theeues are inioyned to reſtore foure fould for that which they haue ſtolne, ſo *Zacheus* reſtored foure foulde, as though hee had ſtolne. It ſeemeth that *Zacheus* was no great theefe, becauſe hee reſtored foure fould for all that he had gotte wrongfully, for hee got but the fourth part of his goods wrongfully at the moſt, or els hee could not haue reſtored foure fould agayne. But now, if ſome ſhould reſtore foure fould, for all that they haue gotten wrongfully, they ſhould reſtore more than they haue, becauſe all which Vſurers get, they get wrongfully: for their occupation is a ſinne, and therefore one ſaith, Becauſe they cannot reſtore foure fould

an expoſition of the Commandements, or elſe the text will not ſeeme to implie this. *Luk.* 19 8.

In ſome kinde of theft. *Exod.* 22.

heere, they shall suffer an hundreth fould hereafter. *Amaziah* is forbidden to strengthen himselfe with the armies of *Israel*, onely because *Israel*, had offended GOD; if *Amaziah* might not ioyne the armies of *Israel* with his armies to strengthen him, darest thou ioyne the goods of the poore with thy goods to inrich thee? When God set *Adam* his worke, hee said, *In the sweate of thy browes shalt thou liue*: not in the sweate of his browes, but in þ sweat of thy brows; but the Vsurer liueth in the sweat of his browes, and her browes: that is, by the paines and cares, and labours of another, for he taketh no paines himselfe, but onely expecteth the time when his interest will come in, like the belly which dooth no worke, and yet eateth all the meate. When God had finished his creation, he sayd vnto man, and vnto beasts, and vnto fishes, *increase and multiplie*, but hee neuer saide vnto money, increase and multiplie, because it is a dead

2. Chron. 25.

Gen. 3. 19.

Gen. 1. 28.

thing

thing which hath no ſeede, and therfore is not fit to ingender. Therefore he which ſaith to his money, increaſe and multiply, begetteth a monſtrous birth, like *Anah*, which deuiſed a creature which GOD had not created before. Chriſt ſaith to his Diſciples, *If you loue but them which loue you, what are you better than the Publicans, for they loue their brethren:* ſo I may ſay, if you will lend to none but to them which will pay you Vſurie for it, what are you better than the *Iewes*, for the *Iewes* would lend for Vſurie; and if you bee no better than the *Iewes*, then you ſhall ſpeede no better than they: for as Chriſt ſayd, *Except your righteouſneſſe doo exceede the righteouſneſſe of the Phariſies, your reward ſhall not exceed the reward of the Phariſies:* ſo, except your charitie do exceede the charitie of the *Iewes*, your reward ſhal not exceede the reward of the *Iewes*. Al this doth ſhew, that ꝑ Vſurer is like *Eſau*, of whō God ſaide, *Eſau haue I hated.*

*Gen.*36.24.

*Matth.*5.46.

Matth 5 20.

*Mala.*1.3.

Now in the 112. Psalme, you shall see who is like *Iacob*, of whō God saith, *Iacob haue I loued:* for there *Dauid* saith, *a good man is merciful, & lēdeth,* and straight vppon it hee setteth this crowne, *he shall neuer be moued, but be had in perpetuall remembrance:* as if hee should say, this is the good mans Vsurie, this is his increase, cuē a good name, and euerlasting ioy. Againe, in the 23. of *Exod.* it is saide, *Lend vnto him which wanteth without Vsurie, that the Lord may blesse thee:* as if hee should say, let the Lord pay the increase, feare not to be loosers by dooing good, for GOD hath giuen his word to requite it himselfe. As hee saith to them which were afraide to pay tythes, & offer sacrifice, *Try me if I will not powre downe a blessing vppon you:* so hee seemeth to say vnto them which are afraid to lēd, try me if I wil not powre downe a blesing vpō you. Whō wil you trust, if you do not trust your creator, your father, your redeemer, your preseruer, & your Sauiour.

Vers. 5.

Mala. 3. 10.

Deut. 25. 10.

Now

Now you haue heard the vnlawfulnes of Vſurie, you ſhall heare how many kindes there be of it. As other Crafts are called Myſteries, ſo I may fitly call it, the myſterie of Vſurie, for they haue deuiſed moe ſorts of Vſurie, than there bee tricks at Cardes, I cannot recken halfe, and I am afraide to ſhewe you all, leaſt I ſhould teach you to be Vſurers, while I diſſwade you from Vſurie, yet I will bring forth ſome; and the ſame reaſons which are aleadged againſt theſe, ſhall condemne all the reſt.

Some will not take Vſurie, but they will haue the vſe of your paſture, or your land, or your orchard, or your teame, or your kine, vntil you pay the money againe, which in that time will growe to a greater gaine to the Vſurer, and a greater loſſe to the borower, than if he had paide more money than other Vſurers are wont to take. 1 The kindes of Vſurers.

Some will not take Vſurie, but they will take plate, and veſſell, and 2.

tapiſtree,

tapistree, and bedding, and other houshold stuffe, to vse and weare, vntill their money come home, which will lose more in the wearing, than the interest of the money would come to.

This Vsurie is forbidden in the 2. of *Amos*, where God complaineth saying, *They lye downe vppon the clothes which are laide to pledge*: shewing, that wee should not lye downe vpon such clothes, that is, wee should not vse or weare the thing which is laide to pledge.

3 Some will take no Vsurie, but they will take a pawne which is better than the money which they lend, and then they will couenant, that if hee bring not the money againe by such a daye, he forfitteth his pawne: which daye the Vsurer knoweth, that the poore man is not able to keepe, and so keepeth the pawne for his money, which is worth twise his money. This Vsurie is forbidden in *Leuit.25.* where it is said, *Thou shalt not take Vsurie or vauntage*: as if hee should

ſhould ſay, thou ſhalt not take the forfeiture; for then thou takeſt vantage, when thou takeſt more than thou lendeſt.

Some will not take Vſurie, but they will buy ſome thing at a ſmall price, & then couenant with the borrower that hee buie the ſame againe of the ſame price at ſuch a day, which day the Vſurer knoweth that the borrower is not able to keepe, and ſo hee getteth for a little that which the other might haue ſold for much more. This Vſurie is condemned in the *1. Theſſ. 4.* where it is ſaid, *Let no man defraude or circumuent his brother in any thing.* 4

Some wil not take Vſurie, but they will lend out their money to occupiers, vpon condition to bee partakers in their gaines, but not in their loſſes: ſo one takes al the paines and abideth all the venture, and the other which takes no pains, reapeth halfe the profit. This Vſurie is forbiddē in *2. Theſſa. 3. 10.* where it is ſaide, *Hee* 5.

which

which will not worke let him not eate.

6. Some will not take Vsurie, but if he be a Labourer, or a Maſon, or a Carpenter, which borroweth of him, he will couenant with him for ſo many daies worke, he ſhall labour with him ſo many daies, or ſo many weekes for no money, but the lone of money. This Vsurie is condemned in *Luke 10.7*: where it is ſaid, *The labourer is worthie of his hire.*

7. Some will not take Vsurie, but if you haue not preſent money to pay for their wares, they will ſet a high price of them, for the forbearing of the time, and ſo they doo not onelie ſell their wares, but they ſel time too: that is, they doo not onely ſell their owne, but they ſell Gods own. Therefore one ſaith of theſe, *When he ſelleth the day hee ſelleth the light, and when he ſelleth the night he ſelleth reſt: therefore when hee would haue the light of Heauen, and the reſt of Paradiſe, it ſhal bee ſaide vnto him that hee hath ſolde both alreadie. For he ſolde light when*

he

he ſolde the day, and he ſolde reſt when he ſolde the night: and therefore now he can haue neither light nor reſt. Hereafter let not the Londoners ſay that they giue time, but that they ſel time.

There be other Vſurers which wil not lend themſelues, but giue leaue to their wiues, & they play like huckſters, that is, euery moneth a peny for a ſhilling, which is one hundred for another in the yeare. 8.

But that I was informed of them ſince this ſermon was preached, I had left out our capitall Vſurers, which wil not lend any money, becauſe they dare not require ſo much gaine as they would haue, but if you would borrow an hundred pound, they will giue you wares worth three ſcore pound, and you ſhall anſwer them an hundred pound for it. Theſe are the Vſurers generall, which lurke about the Citie like Rats, and Weſels, and Fulmers, of whome may be ſaide the ſame which is ſaid of the diuels, *they ſeeke whome they may deuoure.* 9. 1. Pet. 5. 8.

There

10 There be other Cosins to Vsurers,
Vsuries Coosins. which are not counted Vsurers, such as take money for that which they should giue freelie: such as take as much for a counterfeit as for the best: such as take a fee of a Client and do him no pleasure: such as take money for Masses, and Dirges, and Trentalls, and Pardons, and such like drugs, which doo no more good than fire out of the chimney. This is a kind of Vsurie and deceit beside, which one day they will cast away as *Iudas* did his thirtie pence.

Obiections made by Vsurers. Now you haue heard the kinds of Vsurie, you shal heare the argumẽts which are deuised for Vsurie.

Sinne is neuer complet vntill it be excused: this is the vantage which the diuell getteth by euerie sinne, whensoeuer he can fasten any temptation vpon vs, wee giue him a sinne for it, and an excuse to boote as *Adam* our father did. First hee sinned, and then he excused: so first we sinne, and then we excuse: first an Vsurer,

Gen 3.

and

and then an excuſer. Therefore euerie Vſurer will defend Vſurie with his tung, though he cõdemne it with his conſcience. If the Image makers of *Epheſus* had not liued by Images, they would haue ſpoken for Images, no more than the reſt: for none ſtood for Images but the Image makers: ſo if the Vſurers did not liue by Vſurie, they would ſpeake for Vſurie no more than the reſt: for none ſtand for Vſurie but Vſurers. *Act.19.25.*

It is an eaſie matter, if a man be diſpoſed, to ſpeake ſomething for euery vice; as ſome defend the Stewes: ſome defend treaſon; ſome defend Nonreſidencie: ſome defend ſwearing by my faith: ſome defend bowling vpon the Sabaoth: and ſome defend Vſurie. But, *will you pleade for Baal?* (ſaith *Ioaſh*) that is, will you plead for ſinne which will pleade againſt you? A ſinne is a ſinne when it is defended: nay, a ſinne is two ſins when it is defended: for *he which breaketh one of the leaſt Cõmandements* (ſaith Chriſt) *Iud.6.31.* *Math.5.19.*

and

and teacheth others to doo so, *is the least in the kingdome of heauen.* A Squire of lowe degree is a Squire of no degree: so the least in the kingdome of heauen is none of the kingdome of heauē. Who then is the least in the kingdome of heauen? not hee which breaketh the least of the commandements, but he which teacheth others to doo so: that is, he which by defending, and excusing, & minsing, and extenuating his sinne, incourageth others to sinne too.

To defend Vsurie, they distinguish vpon it, as they distinguish of lying: as they say, there is a pernicious lye, and an officious lye, and a merry lye, and a godly lye: so they say, there is the Merchants Vsurie, and the Strangers Vsurie, and the Widdowes Vsurie, and the Orphanes Vsurie, and the poore mans Vsurie, and the biting Vsurie, and the charitable Vsurie, and the necessarie Vsurie. As God said, *ye shall dye*, and the woman saide, *peraduenture yee*

Gen. 2.

shall

ſhall dye, and the Serpent ſayd, *ye ſhall not dye*; ſo there be three opinions of Vſurie: ſome ſay like God, *thou ſhalt dye*, they thinke that Vſurie is vtterly vnlawfull, becauſe God hath vtterly forbid it: ſome ſay like the woman, *peraduẽture thou ſhalt dye*, they doubt whether Vſurie be vtterly vnlawfull or no, becauſe it is ſo much tollerated: ſome ſay like the Serpent, *thou ſhalt not dye*, they thinke that Vſurie is lawfull, becauſe it is gainefull, as *Saul* thought that the Idolaters beaſts ſhould not be killed, becauſe they were fat. But as he was commaunded to kill the fat beaſts, as well as the leane, ſo we are commanded to kill fat ſinnes aſwell as leane ſins; gainefull ſinnes as well as prodigall ſinnes.

Three opiniõs of Vſurie.

Gen.3.

1.Sam.15.9.

They which pleade for Vſurie, obiect theſe argumẽts. Firſt they ſay, God doeth alow ſome kind of Vſurie, for in *Deut.23.* it is ſaid *of a ſtranger thou mayeſt take Vſurie*. I perceiue no ſcripture ſpeaketh for Vſurers. *Of a ſtranger* (ſaith God) *thou maiſt take*

1. Obiections for Vſurie.

Vsurie: but thou takeſt Vſurie of thy brother, therefore this condemneth thee, becauſe thou vſeſt thy brother like a ſtranger. Heere *ſtranger* doth ſignifie the *Iews* enemies, whom they were commaunded to deſtroy: therefore marke how much this maketh againſt Vſurie, which they obiect for Vſurie. God doeth not licenſe the *Iewes* to take Vſurie of any, but their enemies, whome they might kill: They might not be Vſurers vnto any, but to them of whome they might be deſtroyers, whom they might ſlay, of them only they might take Vſurie: ſhewing that Vſurie is a kind of puniſhmēt, and ſuch a kind of puniſhment, as if we are to kill a man, it were a very fit puniſhmēt for him, and therefore the *Iewes* might take Vſurie of none, but them whom they might kill. I hope Vſurers will alledge this ſcripture no more.

2. Secondly, they ſay that they lend for compaſsion, and ſo make Vſurie a worke of charitie. This were charitie

ritie not to be partakers in our gains, but to be partakers in our loſſes; but Vſurers will bee partakers in our gaines, but not in our loſſes; nay, though we loſe, yet they will gaine: is this charitie? it is Vſurers charitie.

Thirdly, they ſay, if he gaine and I gaine too, is not this well? may he not conſider my friendſhip, and be thankefull? yes, he may be thankefull, but no man is bound to bee thankfull, but when he hath receiued a good turne, then he is tried whether he will be thankfull or no: and if he requite thy curteſie, then he is thankfull, but if thou bind him to requite it, then thou art couetous.

Fourthly they ſay, Vſurie is neceſſarie for Orphanes, and Widdowes, and Straungers, which haue no other way to get their liuing, and therefore ſome Vſurie muſt be tolerated. If Vſurie be neceſſarie for vs, how did the *Iewes* without it? Did God thinke it good for the ſtate of their common weale to be without

Vsurers? and is it good for the state of our common weale to haue Vsurers? this is wisedome against God.

5. Fiftly they say: If I may not gaine by the money which I lend, I will lend no more, but keepe my money to my selfe: nay, that is as bad to keepe thy money from them which neede, as to lend thy money for Vsurie. For Christ saith, *from him which borroweth, turne not away thy face.* Therefore thou art bound to lende. As he hath a curse in *Prou. 11.* which keepeth his Corne when he should sell it to them which hunger; so he hath a curse in *Eze. 18.* which keepeth his money when he should lend it to them which want.

Math. 5. 42.

6. Sixtly they say, because Vsurie comes of biting, the biting Vsurie is onely forbidden, and none but the biting Vsurie: why then all Vsurie is forbidden, for all Vsurie commeth of biting, so the wise God hath giuen it a name to condemne it.

7. Lastly, they aleadge the Law of the land

land for it, and ſay, the Queenes Statute doeth allow vs to take vppon Vſurie tenne in the hundreth. Theſe are like the *Iewes* which ſaid, *We haue a law, and by our law he ſhal dye:* when they could not ſay by Gods lawe he ſhall die, then they ſayd *by our law he ſhall dye:* ſo when they cannot ſay by Gods lawe we may take Vſurie, they ſay by mans lawe we may take Vſurie, this is the pooreſt defence of all the reſt: for if Gods law forbid thee, can any lawe of man excuſe thee? As it would not ſerue *Adam* to ſay, *the woman bad mee*; ſo it will not ſerue the Vſurer to ſay, the Lawe doth licence me. But he cannot ſay, the Law doth licenſe me: for though peraduenture our Lawe do tollerate more than ſhould be tollerated, yet I woulde haue you knowe, that our Lawe doth not allow ten in the hundreth, nor fiue in the hundreth, nor one in the hundreth, nor any Vſurie at all: but there is a reſtraint in our Law, that no Vſurer take aboue tenne

Iohn. 19.7.

Gen. 3.

in the hundreth, it doth not allow ten in the hundreth, but punisheth that tyrant which exacteth aboue ten in the hundreth. It is much like that tolleration which we reade of diuorces. For the hardnesse of mens hearts, Christ saith, that *Moses* did suffer the man and wife to part asunder: So for the hardnesse of mens harts, our *Moses* our Prince is faine to suffer as it were a kinde of Vsurie, because otherwise no men would lend.

Matth. 19.7.

These are the best excuses which our Vsurers haue to pleade for them selues, against they come before the tribunal of God; and if their reasons will not stand before men nor their owne conscience, how will they stand before the Lord? And yet hee which speaketh to these, maketh himselfe a mocke. Christ preached many Sermons, and was neuer scorned at any, but when he preached against couetousnesse, then it is sayd that he was mocked: shewing that these kind of men is most incorrigible & wedded

Luk. 16.14.

to

to their ſinne till death make them part. Yet for their greater condemnation, we are commãded to ſpeak to them which will not heare: of which number is euery reader of this Sermon if he be a Vſurer after. Ezek. 2. 5.

Now, you long to heare what the Vſurer is like. To what ſhall I liken this generation? They are like a Butlers boxe: for as all the counters at laſt come to the Butler; ſo al the money at laſt commeth to the Vſurer, ten after ten, and ten after ten, and ten to ten, till at laſt he receiue not onely ten for an hundreth, but an hundreth for ten. This is the onely difference, that the Butler can receiue no more than hee deliuered: but the Vſurer receiueth more than hee deliuereth. They are like a Moth; euen as a Moth eateth a hole in cloath, ſo Vſurie eateth a hole in ſiluer: If you haue a peece of ſiluer which is as much as an hundred pounds, in one yeare Vſurie will eate a hole in it as big as ten pounds: in two yeares ſhe will eate a

What the Vſurer is like.

hole as big as twentie pounds: in three yeares she will eate a hole as big as thirty pounds. Nay, now they say, he is but a bad husband which can not eate a hole as big as fiftie pounds in a yeare: that is, which cannot gaine halfe in halfe: how many holes haue these Moths eaten in poore mens garments? They are like Nonresidents, that is, such bad members, that no man speaketh for them but themselues. As no man standeth for Nonresidencie, but hee which is a Nonresident, or he which would be a Nonresident: so no man standeth for Vsurie, but he which is an Vsurer, or he which would be an Vsurer. They are like *Iezabel*, which
1. *King.* 21. 7. sayd, *Let me alone, I haue a way.* If there be no way to liue (sayeth the false Steward) I know what to doo, I will deceiue: so if there be no way to liue (sayeth the Vsurer) I know
Luk. 16. 4. what to doo, I will oppresse: If I cannot liue by buying, nor by selling, nor by flattering, nor by laboring,

ring, I will liue by oppreſsion. But as one in his Comment ſpeakes to the falſe Steward, *Thou ſayeſt I know what to doo, but doeſt thou know what thou ſhalt ſuffer?* So I ſay to Vſurers, you ſay you know what to doo, but doo you know what you ſhall ſuffer? In deed he knoweth not what to do, which knoweth not to do well: and therefore Chriſt ſayd of his perſecutors, *that they knewe not what they did.* Heere I will end the firſt dayes examination. *Luk.* 23.34.

Now I may conclude with *Paule, I haue not ſpoken, but the Lord:* and therefore as the Lord ſaid vnto *Saul,* that hee perſecuted hym; ſo they which reſiſt this doctrine doo contemne him, and not me. 1.*Cor.*7.10. *Act.* 9.22.

The end of the firſt Sermon.

5 SE 54

The Examination of Vſurie.

The ſecond Sermon.

IT remayneth that wee ſpeake of the Vſurers puniſhment: Then, what may be thought of them which do not take Vſurie, but giue Vſurie. Laſtly, what they ſhould do, which haue got their riches by Vſurie.

To begin with the puniſhment, not only Gods law, but euen the Cannon lawe doth ſo condemne Vſurie, that firſt it doth excommunicate him from the Church, as though he had no communion with Saints. The puniſhments of Vſurers. 1.

Secondly, it doth detaine him from the Sacraments, as though he had no communion with Chriſt. 2.

Thirdly,

3. Thirdly, it dooth depriue him of his Sepulcher, and wil not ſuffer him to bee buried, as though he were not worthie to lye in the earth but to lye in hell.

4. Laſtly, it maketh his will to be no wil, as though his goods were not his owne: for nothing is ours but that which we haue rightlie got: & therefore we ſay, It is mine by right, as though it were not ours, vnles it bee ours by right. This is the iudgement of mans lawe.

Now you ſhall heare the iudgement of Gods lawe. A Vſurer dooth receiue two Incomes; one of the borrower, and another of the reuenger; of the borrower he lookes for gaine; but of the reuenger hee lookes for puniſhment: therefore all the Scripture prophecieth euill vnto him, as *Michaiah* did to *Achab*. *Salomon* ſaith. *Hee which increaſeth his riches by Vſurie, gathereth for them which will bee mercifull to the poore.* As if hee ſhould ſay, when hee hath loden him-

Pro.28.8.

himſelfe like a cart, he ſhall be vnloden like a cart againe, and they ſhall inherit his money for whome he did neuer gather it. For, he which is vnmercifull to the poore, meaneth not to gather for them which wil be mercifull to the poore: but *Salomon* ſaith, That they ſhall bee his heires which will be mercifull as he was vnmercifull.

Now marke whether this prophecie of *Salomon* bee true, I knowe not how many in this Citie doo increaſe by Vſurie; but this prophecie ſeemeth to bee verified of many: For it is noted, that the riches and lands of Aldermen and Merchants, and other in *London*, doo not laſt ſo long, nor indure ſo well, as the riches and lands of others in the cuntrey, & that their children doo not proue ſo well as others, nor come to that place in the Common weale, which for their welth their parents looked that they ſhould come to, I can giue no reaſon for it but the reaſon of *Salomon*.

Hee

He which increaseth by Vsurie, gathereth for them which will be mercifull to the poore. That is, their riches shall goe from their heires to Gods heires, according to that, *The riches of the sinner is laid vp for the righteous:* that is, the righteous shall inioy that which the wicked gathereth. All riches are vncertaine, but the riches which are euill gotten, are most vncertaine: They may be called moueable goods, for they are very moueable, like the clowdes which neuer rest till they fall as they climed. God saith, that hee will smite the Vsurer with his fist, not with the palme of his hand, but with his fist, which giueth a greater blow. As his hands were shut against the poore, so Gods hãds shall be shut against him, that his punishment may be like his sinne. But if you will heare their finall sentence, *Dauid* saith here, *That they shall not dwell in Gods temple, nor rest in his holie mountaine.* Then we will seeke no moe punishments, for this punish-

Pro. 13 22.

Ezek. 22. 13.

ment

ment is all puniſhments, If they ſhall not come to heauen, whoſe then ſhall thoſe riches bee? Nay, whoſe then ſhall the owner bee when that daye commeth? If he ſhall not reſt in heauen, then hee ſhall reſt in hell where no reſt is. Then ſaith one, the Vſurer ſhall crie vnto his children, Curſed bee you my children, becauſe you were the cauſe of theſe torments, for leaſt you ſhould be poore, I was an Vſurer, & robbed other, to leaue riches vnto you. To whome, the children ſhall replie againe, nay, Curſed bee you father, for you were the cauſe of our torments; for if you had not left vs other mens goodes, we had not kept other mens goodes. Thus when they are curſed of God, they ſhall curſe one another, curſe the Lorde for condemning them, curſe their ſinnes for accuſing them, curſe their Parents for begetting them, and curſe themſelues, becauſe they cannot helpe themſelues. As they which are bleſſed doo nothing

Note.

thing but blesse, so they which are curſed, do nothing but curse. This is the ſecond Vſurie which the Vſurer ſhall receiue of God, after hee hath receiued Vſurie of men, then the name of Vſurie ſhall be fulfilled, as it ſignifieth biting, ſo when it hath bitten other, it ſhall bite the Vſurer too, and neuer reſt biting; then they ſhall wiſh that they could reſtore againe as *Zacheus* did, and ſhall not reſtore, becauſe their money is gone. Therefore if Chriſt be come to your hearts, as he came to *Zacheus* houſe, reſtore now as *Zacheus* did, and eſcape this iudgement. This is the end of the Vſurer and his money, if they ſtay together till death, yet at laſt there ſhall be a diuiſion. The Deuill ſhall take his ſoule, the earth ſhal take his body, the ſtrangers ſhal take his goods, and the mourners ſhall reioyce yoder their blackes, and ſay, Wickednes is come to the graue.

Luk. 19.

Note.

Therefore, if thou wouldeſt not be counted an Vſurer then, refraine

to be an Vſurer nowe, for they which are Vſurers nowe, ſhall be counted Vſurers then. Thus you haue heard the Vſurers payment.

Now if you will know whether it be vnlawfull to giue vſurie, as it is vnlawful to take vſury, I wiſh that you could reſolue your ſelues, that I might not ſpeak of it: for I haue heard ſom preachers ſay, that there be ſome truthes which they would be loth to preach, and ſo there be ſome truthes which I would be loth to preach, becauſe many heare by halues, and ſome for malice or ignorance, will take things otherwiſe thē they are ſpoken, yet becauſe I haue promiſed, I wil ſpeak ſome thing of it. Whither it be vnlawful to giue vſurie.

Well then, may we neither take vſurie, nor giue vſurie? I knowe that *Ieremie* ſaith, *I haue not lent vppon vſurie to others, neither haue others lent vpon vſury to me:* as though both were vnlawfull, not only to take vſurie, but to giue vſurie. But thereby *Ieremie* doth ſignifie, that hee was no medler in the worlde, whereby they ſhould enuie him like o- *Iere. 15, 10* 1. Ob. Anſwer.

ther men, & therefore he cleareth himselfe chiefely from vsury, because Vsurers were most enuied. And to shewe that he was not an Vsurer, he saith that he was not a borrower, which is more lawful then to be an Vsurer, like a man which saith, I doe neither hate him nor know him. Why it was lawful to know him, but to proue that he did not hate him, he saith, he dooth not know him. So *Ieremie*, to prooue that he had not lent vpon vsury, doth say, that he neuer borrowed vpon vsurie, which many wil doe that wil not lend. The best Expositors giue this sence of it. I know beside, that Christ did cast forth the buyers out of the Temple, as well as the sellers, but that was not for buying, but for buying in the Temple, where they should not buy, but pray: or els it was as lawful to buy any thing, as it is lawfull to vse it.

2. Ob.

Answer.

3. Ob. I knowe beside, that it is a common saying, if there were no buiers, there would be no sellers, if there were no bribe giuers, there would be no brybe takers.

takers. But in this caſe it may be rather ſaid, if there were no takers, there wold be no giuers, for the giuer dooth not make the receiuer to take, but the receiuer doth make the giuer to giue, becauſe he will not lend vnleſſe the other will giue him for the lone: therefore as we ſay, the receiuer makes the thiefe: ſo I may ſay, the receiuer of vſurie, makes the giuer of vſurie. Therefore I woulde be loth to compare thē which are conſtrained to borrow vpon vſury, vnto them which did buy in the Temple, & were not conſtrained more thē they which ſold in the Temple. Much leſſe may I compare them which giue vſury vnto them which take vſury: for there is as great ods betweene them, as there is between giuing and taking, or between couetouſnes and neceſſity, for one is couetouſnes, & the other is neceſſity. Hee which lendeth for vſurie, lendeth for couetouſnes, but hee which borroweth vpon vſury, borroweth for neceſſitie. Anſwer.

Now, for neceſſitie God hath allowed

many things, as for neceſſity it was lawful for *Adams* ſonnes to mary with *Adams* daughters, becauſe there were no other women. For neceſſity it was lawfull for *Dauid* to eate the Shewbreade, becauſe he had no other foode. For neceſſity it was lawful to work, and heale, and fight vpon the Saboth, which was not lawfull, but for neceſſity. Therfore for neceſſiy why may not a man pay more thē he borrowed, ſeeing no ſcripture dooth forbid vs to pay more than we borrowed, but to require more thē we lend. Some doe thinke, that as God did vſe the ambition of *Abſalon*, & the malice of *Pharao*, and the trecherie of *Iudas* vnto good: ſo men may vſe the couetouſnes of vſurers vnto good, that is, to help at a neede when a man is like to be vndoone, and his children caſt away, and his leaſe forfeited, & many incōueniences beſide like to enſue, which you know better then I, vnleſſe he haue preſent money at ſometime to preuent a miſchiefe. For example hereof, I may alleage how *Iacob* did vſe the ſin of *Laban*,

1, Sam, 21, 6

Luke, 13, 10,

ſitas expon
pest mi
o arripiendi
non ou
uenda ſua

ban, Laban did euill in swearing by I- *Gene, 31,53*
dols,but *Iacob* did not euil in receiuing such an oth of him, though it was an vnlawfull oth. So,though the Vsurer doe euill in taking vsurie, yet a man doth not euill in giuing vsury. Beside,I may alleage the example of *Abraham* and *Abimilech*: *Abraham* made a co- *Gene, 21,32*
uenaunt with *Abimelech*: to confirme this couenant, *Abraham* sware, and *Abimelech* sware, *Abraham* sware by the true God, but *Abimelech* sware by his false Gods,& yet *Abraham* did receiue this oth and sinned not. So if her Maiestie and the Turke shold make a couenant,the Turke would not sweare as the Queene woulde sweare; for the Queene wold sweare by the Lord, but the Turke wold sweare by Mahomet: if it be lawfull then to receiue such an oth,though it be an vnlawful oth, why may it not be lawfull for me, to gyue more then I borrowed, though it bee vnlawful for the Vsurer to take more then he lended? Beside, a Prince may not pardon a wilfull murtherer, yet I

think that no man will say in hast, that hee which hath cõmitted murther may not take a pardon. As this vnlawful giuing doth not make the taking vnlawful; so the other vnlawful taking doth not make the giuing vnlawful. Beside, it is lawfull to suffer iniurie, though it be vnlawfull to offer iniurie: it is lawful to suffer iniurie, as Christ paid tribute, which was iniurie; but, it is not lawfull to offer iniurie, because there are sixe Commandements against it.

Mat, 17, 27.

Now, to take vsury, is as it were to offer iniury: but to giue vsury, is as it were to suffer iniurie, therefore though I may not take more then I borrowed, yet I may giue more than I borrowed.

Moreouer, I may compare giuing of vsurie to swearing; if a man swear without cause, he sinneth, but if he swear as the word teacheth him to swear, he sinneth not: so, if a man borrowe vpon vsurie & borrow without cause, hee sinneth, because hee feedeth the Vsurer: but els, as a man may sweare in some case, so in some case a man may borrow

vpon

vpon vſurie, that is, in caſe of neceſſitie, when a man muſt needes borrow, and can borrow of none but of Vſurers.

Laſtly, I may alleage that vſurie and Vſurer, are neuer read in the ſcripture, but they ſignifie him that takes vſurie, not him which giues vſurie: and therfore the ſcripture ſeemeth to forbidde taking, but not giuing.

Many reaſons more are alleaged, which I cannot refute, and therefore I will not contradict them: yet I meane not to decide the queſtion, becauſe I wil not be miſtaken; but if ſome ſhold come vnto me in that neceſſitie & extremitie which I can imagine, and aske, may I borrow money of theſe Vſurers to ſaue my life, or my credite, or my lyuing, ſeeing no man will lend me freelie? I would aunſwer him as the Prophet aunſwered *Naaman*, neither doe, nor doe not, but *goe in peace*. I will not forbid thee, nor I will not condemne thee, but if thy conſcience condemne thee not, I thinke thy ſinne one of the leaſt ſinnes; and as *Naaman* prayed,

Lord

2,Reg,5,18 *Lorde be merciful vnto me in this:* ſo I thinke the Lord will be mercifull vnto thee in this: but if thy conſcience goe againſt it: then doe it not, for it is ſin to thee, though it be free for another, Rom,14,23. becauſe whatſoeuer is not done of faith is ſin. I charge you in the feare of God, that you doe not miſtake that which is ſaid, for I know no learned Preacher, nor learned writer of other mind. Yet leaſt you ſhould miſtake the matter, as I diſtinguiſhed of lenders, ſo I wil diſtinguiſh of borrowers.

Diuers kindes of borrowers. If ſome may borrow vpon vſurie, it doth not followe that all may borrowe vppon vſurie, becauſe all haue not the like cauſe: therfore doe not ſay that I teach you to borrow vpon vſurie, for I think that the moſt in this citie which borrow vpon vſurie, ſhould not borow as they doe, becauſe they rather maintaine vſury, then ſupply their neceſſity. Some I know borrow for meere neceſſitie; if any may be allowed, thoſe are they: but there is a kinde of borrowers in this Cittie, which feede Vſurers

as

as the bellowes kindle the fire, for they haue no neede to borrowe, but becauſe they would be rich, and richer, & richeſt of al: therfore they wil imploy all the money which they can borrow, thinking to gette more by the vſe of it, thē the vſurie of it doth come to. This maketh them ſell their wares ſo deere, becauſe they muſt not onelie gaine the price but the intereſt beſide, and more than the intereſt too, or els they gaine nothing. Theſe borrowers are in another predicament thā thoſe which borrow for neceſſitie, and therefore if they be not old enough to anſwer for themſelues, I am too young to aunſwere for them. There are other borrowers as I haue heard, which for ſom ſecret cauſe wold ſeeme barer & needier than they are, eyther becauſe they woulde not be charged deepelie with Subſidies, or els becauſe they woulde compounde with theyr Creditors for a little: therefore they will haue alwaies ſome thing for vſury, that their Creditors may thinke them bare of mony, or that other may

pittie

pittie them in theyr charges. Theſe are like thoſe Foxes which haue wealth enough to pay their debts, and yet lye in priſon becauſe they woulde defraude theyr Creditors. I doubt not but there be more ſorts then I knowe, I cannot hunte euery corner becauſe I want experience: but this is my concluſion: I would haue no man pay intereſt vnto Vſurers but for neceſſitie, euē as a trauailer giueth his purſe to a thiefe, becauſe he cannot chuſe. Thus you haue heard what I can ſay of thē which take vſurie, and them which giue vſurie.

Note.

What Vſurers ſhoulde doe with their gains.

Now you would vnderſtand the laſt queſtion. If you haue been Vſurers alreadie, what you ſhould doe with that mony which you haue gained by vſurie? Surely euen as *Zacheus* did, reſtore it againe. If you cannot ſay as *Samuell* ſaid, *Whoſe goods haue I taken?* thē you muſt ſay as *Zacheus* ſaide, *Whoſe goods haue I kept?* The beſt thing is to doe no man wrong, but the next to that is, to make him amends. This God ſignifieth when he ſaith, *Put away the execrable*

1, Sam, 12, 3

Luke, 19, 8.

Ioſh, 6, 18.

crable thing from you, that is, let no vnlawful thing ſtay in your handes, like the wedge of *Achan*, which he had got by ſin. The ſame lawe ſerueth for all which is gotte wrongfully, which was inſtituted againſt theeues, *Reſtore it againe*: the reaſon of this law is, becauſe the ſinne is not remitted, vntil the debt be reſtored, for as humilitie is the repentance of pride, & abſtinence is the repentance of ſurfet, and almes is the repentance of couetouſnes, & forgiuenes is the repentance of malice, ſo reſtitution is the repentance of vſurie; as hee which is not hũble doth not repent his pride, hee which doth not abſtaine, doth not repent his gluttony, he which doth not forgiue, doth not repent hys malice, ſo he which dooth not reſtore, doth not repent his vſurie. For howe can he be ſaid to repent for his vſurie, which liueth by vſury ſtill. Therefore *Daniel* ſaith to *Nabuchadnezzar*, *breake off thy ſins by righteouſnes*, ſhewing, that nothing but righteouſneſſe can breake vnrighteouſnes. As diſeaſes are healed *Exod, 22,* *Dan, 4, 24*

by

by the contrary, so pride is healed by humilitie, gluttonie by abstinence, malice by forgiuenesse, couetousnesse by almes, and vsury by restoring. Thys
2. Cor. 7. 11. *Paule* calleth, *The reuenge of a Christian*, whē he takes reuenge vpon his sins, & punisheth his lusts, so that he maketh them doe contrary to that which they would doe. Therfore you must restore that which you haue got by vsurie, or els you doe not repent of your vsurie. As a Camell when he comes home casteth off his burthen at the doore, that hee may enter into his stable, so they which are ladē with other mens goods, when they goe to heauen, must leaue their burthen where they had it, least they be too grose to get in at the narrow gate. But as the disciples of Christ
Iohn. 6. 60 said, *This is a harde speech*, so to them which haue gotte most that they haue by vnlawfull meanes, this is a harde speech, to bid them restore it againe, there be two great rubs in the way.

Two obiections. First, the losse which they shall sustaine, if they restore againe all which they

they haue got vniuſtly. Then the difficultie to reſtore it againe to the right parties. If you aske me, as *Amaziah* aſked the Prophet, *How ſhall wee doe for thoſe hundreth tallents?* How ſhall I liue whē all is gone that I haue got wrongfully? I can ſay no more then the Prophet ſaide to him, *The Lorde is able to giue thee more then this.* *Zacheus* did not feare how he ſhould liue, but *Zacheus* did feare to offende: ſo thou ſhouldeſt not feare to reſtore other mens goods, but thou ſhouldeſt feare to keepe other mens goods: & as *Zacheus* liued when hee had reſtored, ſo thou ſhalt liue whē thou haſt reſtored. He which ſaieth, *Trie me if I will not powre down a bleſsing*, trie him whether hee will not powre downe a bleſſing; for hee hath promiſed to bleſſe the lender as wel as the Sacrificer. He which is the Lord of all, can giue thee more then thou needeſt: but if you cannot reſtore to the owner, nor to his heirs, then giue it to the poore, for they are the next heires, and repent that thou haſt kept it ſo long

2. Chro. 25. 9

Luke 19.

Mala. 3. 10.

Deu. 15. 10.

long: but in no wise thou maiest keep it to thy selfe, because it is none of thine.

Esay.38.6. When *Hezekiah* was like to die, *Esay* said vnto him, *Set thy things in order before thou die*. That which he aduised him, he aduiseth all; set your things in order before you die. What is this to set thinges in order, but to restore vnto euerie one his owne? When thou bequeathest thy bodie to the earth, then thy bodie is set in order: when thou bequeathest thy soule to God, then thy soule is sette in order: when thou bequeathest thy goods to the owners, thē thy goods are sette in order: therefore if thou die with other mens goods in thy hand, then thou dyest before thou hast set thinges in order, and then thou dyest in thy sinnes, and then no promise in all the Scripture appertaineth vnto thee, because nothing is promised vnto sinners, but vnto penitent sinners. Therfore that you may not die in your sinnes, it is necessary to make restitution before you dye, or else you die in your

your ſinne, and are croſſed out of al the ioyes of heauen. Wherefore as *Abner* ſaide to *Ioab*, *Knoweſt thou not that it will be bitternes in the latter ende?* So remember whether this courſe will bee ſweete or bitter in the ende. If they be condemned which giue not their own goods to them which neede, like the rich glutton, howe can they be ſaued which drawe other mens goods from them, that haue more neede of theirs? 2.Sam.2.26

Thus you haue heard the diffinition of vſurie, and the deriuation of it, and the vnlawfulnes of it, & the kindes of it, and the puniſhment of it, and the arguments which are alleaged for it, and what may be thought of thē which doe not take vſurie but giue vſurie, and what they ſhould doo which haue got their liuing by vſurie.

Now, ſeing you may not be Vſurers to men, let euery man heereafter be an Vſurer to God, which promiſeth; If thou leaue father, or mother, or wife, or Children, or houſe, or lande for him, not ten in the hundreth, but an hundreth Mat.19.26.

for

for ten; nay an hundred for one, & in the world to com, life euerlasting: that is, a thousande for one. That we may receiue this vsurie, let vs pray that the wordes which wee haue heard out of this Psalme, may dwel with vs till wee dwell in heauen.

FINIS.

5 SE 54

Three Praiers, one for the *Morning*, *another for the* Euening: the third for a sick man.

Whereunto is annexed, a godlie letter to a sicke-friend; and a comfortable speech of a preacher, vpon his death bed. 1591.

LONDON.

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¶ Three Prayers, one for *Morning, another for Euening,* the third for a ſicke man.

BRITISH MUSEUM

A Morning Praier.

O Lord prepare our hearts to pray.

ETernall God, giuer to them which want, Comforter to them which ſuffer, and forgiuer to them which repent: we haue nothing to render thee but thine owne. If wee coulde giue thee our bodies and ſoules, they ſhould be ſaued by it; but thou werte neuer the richer for them. All is our dutie, and all of vs cannot performe it: therefore thy ſonne died, and thy ſpirite deſcended, and thy Angelles guide, and thy Mi-

Miniſters teach, to help the weakneſſe of men: All things call vpon vs, to call vpon thee, and we are proſtrate before thee before we knowe howe to worſhip thee: euen ſince we roſe, we haue taſted many of thy bleſsings, and thou haſt begun to ſerue vs, before wee begin to ſerue thee. Why ſhouldeſt thou beſtow thy health and wealth, and reſt, and liberty vpon vs more than other? wee can giue no reaſon for it, but that thou art mercifull. And if thou ſhouldſt draw all back againe, we haue nothing to ſay, but that thou art iuſt. Our ſins are ſo grieuous and infinite, that wee are faine to ſay with *Iudas, I haue ſinned*, and there ſtop, becauſe we cannot reckon them. All things ſerue thee, as they did at firſt, onely men are the ſinners in this world. Our heart is a roote of corruption, our eyes are the eyes of vanitie, our eares are the eares of folly, our mouthes are the mouthes of deceite, our hands are the hands of iniquitie, and euery parte doth diſhonour thee, which would bee glorified of thee: The vnderſtanding which was giuen vs to learne vertue, is apt nowe to apprehend nothing but ſinne: The will which was giuen vs to affect righteouſnes, is apt nowe to loue nothing but wickednes: The memory which was giuen vs to remember good things, is apt

now to keepe nothing but euill things. There is no difference betweene vs and the wicked, wee haue done more againſt thee this weeke, than we haue done for thee ſince wee were borne, and yet we haue not reſolued to amend; but this is the courſe of our whole life, firſt we ſinne, and then wee pray thee to forgiue it, and then to our ſinnes againe; as though wee came to thee, for leaue to offend thee. And that which ſhould get pardon at thy handes for all the reſt, that is (our prayer) is ſo full of toyes and fancies, for want of faith and reuerence, that when wee haue prayed, wee had neede to pray againe that thou wouldſt forgiue our prayers, becauſe wee thinke leaſt of thee, when we pray vnto thee. What Father but thou, could ſuffer this contempt, and bee contemned ſtill? Yet when we thinke vpon thy ſonne, all our feare is turned into ioy, becauſe his righteouſnes for vs is more than our wickednes againſt ourſelues. Settle our faith in thy beloued, & it ſufficeth for al our iniquities, neceſſities, infirmities. Now Lord we go forth to fight againſt the world, the fleſh and the Deuill: and the weakeſt of our enemies, is ſtronger than we: therefore we come vnto thee for thy holy ſpirite to take our parte, that is, to change our mindes, and wills, and affections, which we haue corrupted, to remoue

all

all the hindrances which let vs to ſerue thee: and to direct all our thoughts, ſpeeches, and actions to thy glory, as thou haſt directed thy glory to our ſaluation. Although wee be ſinners (O Lord) yet we are thine, and therfore we beſeech thee to ſeperate our ſinnes from vs, which would ſeperate vs from thee, that we may be ready to euery good, as we are to euill: Teach vs to remember them, that thou mayeſt forget them, and let our ſorrow here, preuent the ſorow to come: We were made like thee, let not fleſh and blood turne the Image of God to the Image of Sathã: Our foes are thy foes, let not thine enemies preuaile againſt thee to take vs from thee, but make thy worde vnto vs, like the ſtarre which lead vnto Chriſt: make thy benefites, like the piller which brought to the land of promiſe: make thy croſſe, like the meſſenger which compelled gueſts vnto thy banquet: that wee may walke before men like examples, and alway looke vpon thy ſonne, how he would ſpeake and doe, before wee ſpeake or do any thing. Keepe vs in that feare of thy maieſty that we may make conſcience of al that we do, & that we may count no ſin ſmal, but leaue our lying & ſwearing, & ſurfeting, & coueting, & boaſting, & flanting, & inordinate gaming, and wanton ſporting, becauſe they draw vs to o-

wanton sporting, because they draw us to o-
ther sins, & are forbiden as straightly as other.
Let not our hearts at any time bee so dazled,
but that in al tẽptations, we may discerne be-
tweene good & euil, between right & wrong,
between truth and error: & that we may iudg
of al things as they are, & not as they seeme to
be; let our minds be alwayes so occupied, that
we may learne somthing of euery thing, & vse
all these creatures, as means & helps prepared
for vs to serue thee. Let our affections growe
so toward one another, that we may loue thee
as much for the prosperitie of other, as if it
were our owne: let our faith, & loue, & prayer
bealway so ready to go vnto thee for our help,
that in sicknes we may find patiẽce, in prison
we may find ioy, in pouerty we may find con-
tentment, & in all troubles we may find hope.
Turne all our ioyes to the ioy of the holy
ghost, & al our peace to the peace of conscie-
ces, & all our feares to the feare of sin, that we
may loue righteousnes, with as great goodwil,
as euer we loued wickednes: and go before o-
ther in thãkfulnes towards thee, as far as thou
goest in mercy towards vs before thẽ: taking
all that thou sendest as a gift, and leauing our
plesures before they leaue vs, that our time to
come may be a repentance of the time past,
thinking alway of the ioyes of heauen, the
pains of hell, our owne death & the death of o-
so

the paines of hell, our owne death, and the death of thy ſonne for vs. Yet Lord let vs ſpeak once again like *Abraham*, one thing more wee will beg at thy hands, our reſolutions are variable, & wee cannot performe our promiſes to thee, therfore ſettle vs in a conſtant forme of obedience that wee may ſerue thee from this ſhoure, with thoſe dueties, which the world, the diuell, and the fleſh would haue vs deferre vntill the poynt of death.

Lord wee are vnworthy to aſke any thing for our ſelues, yet thy fauour hath preferred vs, to be petitioners for other. Therefore we beſeech thee to heare vs for them, and them for vs, and thy Sonne for all. Bleſſe thy vniuerſall Church, with truth, with peace, and thy holy diſcipline: Strengthen al them which ſuffer for thy cauſe, and let them ſee the ſpirit of comfort comming towardes them, as thy Angels came to thy ſonne, when he was hungry. Be mercifull vnto all thoſe which lye in anguiſh of conſcience, for remorſe of their ſinnes: as thou haſt made them examples, ſo teach vs to take example by them, that wee may looke vpon thy goſpell, to keepe vs from diſpayre: & vpon thy law, to keepe vs from preſumption. Proſper the armyes which fight thy battayles, and ſhew a difference betweene thy ſeruants and thy enemies, as thou didſt betweene the Iſraelits and the Egiptians,

didst betweene the Israelites and the Egyptians, that they which ſerue thee not, may come to thy ſeruice, ſeeing that no God doth bleſſe beſids thee. Make vs thankfull for our peace, whom thou haſt ſet at liberty, while thou haſt layd our dangers vpon others, which mightſt haue layd their dangers vpon vs: And teach vs to builde thy Church in our reſt, as *Salomon* built thy Temple in his peace. Haue mercy vpon this ſinfull land, which is ſick of long proſperitie, let not thy bleſſings riſe vp againſt vs, but indue vs with grace as thou haſt with riches, that wee may goe before other nations in religion, as we goe before them in plenty; giue vs ſuch harts as thy ſeruaunts ſhould haue: that thy will may bee our will; that thy law may be our law; and that we may ſeeke our kingdome in thy kingdome: Giue vnto our prince a princely hart, vnto our coũſellers, the ſpirite of counſell, vnto our Iudges the ſpirite of Iudgement, vnto our miniſters, the ſpirite of doctrine, vnto our people, the ſpirite of obedience: That we may all retain that communion here, that we may inioy the communion of Saints hereafter. Bleſſe this familie with thy grace and peace, that the rulers thereof may gouerne according to thy worde, that the ſeruants may obey like the ſeruants of God, and that wee may all ſo loue one another, that wee may beloued of thee.

Now Lord we haue commenced our ſute, our vnderſtanding is weake, and our memory ſhorte, and we vnworthy to pray vnto thee, more vnworthy to receiue the things which wee pray for: Therefore we commend our prayers and our ſelues vnto thy mercy in the name of thy beloued ſonne our louing Sauiour, whoſe righteouſnes pleadeth for our vnrighteouſnes. *Our Father which art in heauen. &c.*

A prayer for the Euening.

O Lord God, what ſhall we render vnto thee for all thy benefites? which haſt giuen thy Sonne for a ranſome, thy holy ſpirite for a pledge, thy word for a guide, and reſerueſt a kingdome for our inheritance: of whoſe goodneſſe we are created, of whoſe iuſtice we are corected, of whoſe mercy we are ſaued: our ſinnes ſtriue with thy benefites which are moe, let vs count all creatures, & there be not ſo many of any kind, as thy gifts, except our offences, which we returne vnto thee for them. Thou mighteſt haue ſaide before we were formed: let them be monſters, or let them bee Infidels, or let them be Beggers or Cripples, or Bondſlaues

so long as they liue: But thou hast made vs to the best likenes, and nursed vs in the best religion, and placed vs in the best land, that thousands would thinke themselues happy if they had but a peece of our happines. Therefore why should any serue thee more than we which want nothing but thankfulnes? Thou hast giuen vs so many things, that scarse wee haue any thing left to pray for, but that thou wouldst continue those benefites which thou hast bestowed already: yet we couet as thogh we had nothing, and liue as though we knew nothing: when we were children we deferred till we were men; now we are men, we deferre vntill we be old men; & when we be old men, we will deferre vntill death. Thus we steale thy gifts & do nothing for them, yet we look for as much at thy handes, as they which serue thee all their liues. The least of thy blessings is greater than all the curtesies of men, and yet we are not so thankfull to thee for all that we haue, as we are to a friēd for one good turne: wee are ashamed of many sinnes in other, and yet we are not ashamed to commit the same sins our selues, and worse than they; yea wee haue sinned so long almost, that wee cau doe nothing else but sinne, and make others sinne too, which would not sinne but for vs. If we do any euill wee doe it cheerfully & quickly.

vs. If we doe any euill, if we doe it cheerfully and quickly, and easilie: but if we doe any good, we doe it faintly, and rudely and slackly: when did we talke without vanitie? when did wee giue without hypocrysie? when did we bargaine without deceite? when did we reproue without enuie? when did we heare without wearines? when did we pray without tediousnes? Such is our corruption, as though we were made to sinne: in deede, or in word, or in thought we haue broken al thy commaundements, that we might see what good is in euill, which hath left nothing but guilt, & shame, & expectatiō of Iudgement, while we might haue had peace of conscience, ioy of heart, & al the graces which come with the holy spirit. Some haue been wonne by thy word, but we would not suffer it to chaunge vs: some haue beene refourmed by thy crosse, but we would not suffer it to purge vs: some haue beene mooued by thy benefites, but we would not suffer them to perswade vs: nay, we haue giuen consent vnto the deuill, that we wil abuse all thy giftes, so fast as they come: and therfore thy blessings make vs prowde, thy riches couetous, thy peace wanton, thy meates intemperate, thy mercy secure, & all thy benefits are weapons to rebel against thee, that if thou looke into our hearts, thou mayest say our re-

ligion is hypocrisie, our zeale enuie, our wis-
dome pollicie, our peace securitie, our life re-
bellion: our deuotion endes with our prayers,
and we liue as thogh we had no soules to saue.
What shall we answere for that which our
conscience condemnes? We are one day nee-
rer to death since we rose, when we shall giue
account how euery day hath beene spent, and
how we haue got these things which other
will consume when we are gone: And if thou
shouldest aske vs nowe, what lust asswaged,
what affection qualified, what passion expel-
led, what sinne repented, what good perfor-
med, since we began to receiue thy benefites
this day: We must confesse against our selues,
that all our works, words, and thoughts haue
been the seruice of the worlde, the flesh and
the deuill: We haue offended thee and con-
temned thee all the day, and at night we pray
vnto thee, Father forgiue vs all our sinnes,
which haue dishonoured thee, while thou
didst serue vs: runne from thee while thou
didst call vs: and forgotten thee whilest thou
didst feede vs: so thou spares vs, so we sleepe,
and too morrow we sinne againe: this is the
course of all our pilgrimage, to leaue that
which thou cõmaundest, & to do that which
thou forbiddest. Therfore thou mightst iust-

ly forſake vs, as we forſake thee: & condemne vs, whoſe conſcience condemnes our ſelues: But who can meaſure thy goodnes which giueſt all, and forgiueſt all? Though we are ſinfull, yet thou loueſt vs: though wee knock not, yet thou openeſt: though we aske not, yet thou giueſt: What ſhould wee haue if wee did ſerue thee, which haſt done all theſe thinges for thine enemies? therefore thou which haſt giuen vs all things for thy ſeruice, O Lord giue vs a hart to ſerue thee, and let this be the houre of our conuerſion, let not euill ouercome good, let not thine enemie haue his will, but giue vs ſtrength to reſiſt, patience to endure, and conſtancie to perſeuer vnto the ende. Inſtruct vs by thy word, guide vs by thy ſpirit, molifie vs by thy grace, humble vs by thy corrections, winne vs by thy benefites, reconcile our nature to thy wil, and teach vs to make profite of euerie thing, that wee may ſee thee in all thinges, and all things in thee. And becauſe wee walke betweene thy mercie and iuſtice through many temptations, gouerne our ſteppes with ſuch diſcretion, that the hope of mercie may preuent diſpaire, and the feare of iuſtice may keepe vs from preſumption: that in myrth wee bee not vaine, in knowledge wee be not proud,

proud, in zeale we bee not bitter, but as the tree bringeth foorth first leaues, then blossoms, and then fruit, so first wee may bring foorth good thoughtes, then good speeches, and after a good life; to the honour of thy name, the good of thy children, and the saluation of our souls, remembring the time when we shall sleepe in the graue, and the day when we shall awake to iudgement. Now the time is come (O Lord) which thou hast appointed for rest, & without thee we can neither wake nor sleep, which hast made the day and night, and rulest both: therefore into thy hands wee commend our soules and bodies which thou hast bought, that they may serue thee: restore them O Lord to their first image, and keepe them in thy seruice, and resigne vs not to our selues again, but finish thy worke, that we may euerie day come neerer and neerer to thy kingdome, till we hate the way to hell, as much as hell it selfe, and euerie cogitation, and speech, and action, bee so many steps to heauen. For thy names sake, for thy promise sake, for thy sonnes sake O Lorde, we lift vp our harts, handes, and voice vnto thee in his name, which suffered for sinne, and sinned not. *Our father &c.*

ALmighty God and almerciſull father, which art the phiſition of our bodies & ſoules, in thy hãds are life & death, thou bringeſt to the graue, and pulleſt back againe: We came into this world vpon condition to forſake it whenſoeuer thou wouldſt cal vs, and now the ſommers are come, thy fetters hold me, & none cã loſe me but he which bound me: I am ſick in body and ſoule, but he hath ſtroken me, which in iudgemẽt ſheweth mercy. I deſerued to dye, ſo ſoone as I came to life: but thou haſt preſerued me till nowe, and ſhall this mercy bee in vaine, as though I were preſerued for nothing? Who can praiſe thee in the graue? I haue done thee no ſeruice ſince I was borne, but my goodnes is to come, and ſhall I die before I begin to liue? But Lord thou knoweſt what is beſt for all, & if thou conuert me, I ſhall be conuerted in an houre: And as thou acceptedſt the will of Dauid as well as the act of Solomon; ſo thou wilt accept my deſire to ſerue thee, as well as if I did liue to glorifie thee. The ſpirite is willing, but the fleſh is fraile, and as I did liue ſinfully whenſoeuer thy ſpirit was frõ me, ſo I ſhall dye vnwillingly, vnles thy ſpirit prepare

me: therfore deare father giue me that mind which a ſick man ſhould haue and increaſe my patience with my paine, and call vnto my remembrance all which I haue heard or read or felt, or meditated, to ſtrengthen me in this houre of my triall, that I which neuer taught any good while I liued, may now teach other how to dye, and to beare their ſicknes patiently: apply vnto me all the mercyes and merites of thy beloued ſonne, as if hee had dyed for me alone. Be not from me when the enemie comes, but when the tempter is buſieſt, let thy ſpirit bee buſieſt too: and if it pleaſe thee to loose me out of this priſon, when I ſhall leaue my earth to earth, let thy Angels carrie vp my ſoule to heauē, as they did *Lazarus*, & place me in one of thoſe maneions which thy ſon is gone to prepare for me: This is my mediatour which hath reconciled mee and thee, whē thou didſt abhor me for my ſins, & thou didſt ſend him from heauē to vs, to ſhew that thou art bound to heare him for vs. Therefore in him I come vnto thee, in him I call vpon thee: O my redeemer, my preſeruer, and my Sauiour, to thee be all prayſe with thy father and the holy ſpirit for euer. Amen.

What ſhall ſtay me from my Father, my Brother, and my comforter?

A comfortable ſpeech, taken from a godlie Preacher, lying vppon his death bedde: written for the ſicke.

I Owe to GOD a death, as his Sonne dyed for me. Euer ſince I was borne, I haue beene ſayling to this Hauen, & gathering patience to comfort this houre: therfore ſhall I be one of thoſe gueſts now, that wold not come to the banquet when they were inuited. What hurt is in going to paradize? I ſhall loſe nothing but the ſence of euill: and anon I ſhall haue greater ioyes then I feele paines: for my head

is in heauen already, to assure me that my soule & bodie shall follow after. O death where is thy sting? Whie should I feare that which I would not escape, because my cheifest happinesse is behind, & I cannot haue it, vnlesse I goe vnto it? I woulde goe through hell to heauen, and therefore if I march but through death, I suffer lesse thē I wold suffer for God. My paines doe not dismay me, because I trauel to bring forth eternall life, my sinnes doe not fright me, because I haue Christ my Redeemer; the Iudge doth not astonish me, because the Iudges sonne is mine aduocate; the deuil doth not amaze mee because the Angels pitch about mee. The graue dooth not grieue me, because it was my Lordes bedde: ô that Gods mercie to me, might moue other to loue him: for the lesse I can expresse it, the more it is. The Prophets and Apostles are my fore-runners; euery man is gone before me, or els hee will followe after me; if it please God to receiue mee into heauen before thē

which

which haue ſerued him better, I owe more thankfulnes vnto him. And becauſe I haue deferred my repentance till this houre, whereby my ſaluation is cut off if I ſhould die ſuddainlie, loe howe my God in his mercifull prouidence, to preuent my deſtruction, calleth me by a lingering ſicknes, which ſtaieth till I be readie, and prepareth mee to my ende like a Preacher, and makes me by wholeſome paines wearie of this beloued world, leaſt I ſhold depart vnwillingly, like them whoſe death is their damnation. So he loueth mee while hee beateth mee, that hys ſtripes are plaſters to ſaue me; therefore who ſhall loue him if I deſpiſe him? This is my whole office now, to ſtrengthen my body with my hart, & be contented as God hath appointed, vntill I can glorifie him, or vntill hee glorifie me. If I liue, I liue to ſacrifice, & if I die, I die a ſacrifice, for his mercie is aboue mine iniquitie. Therefore if I ſhould feare death, it were a ſigne that I had not faith, nor hope as I pro-

feſſed, but that I doubted of Gods truth in his promiſe, whether hee will forgiue his penitent ſinner or no: it is my Father, let him doe what ſeemeth good in his ſight: *Come Lord Ieſus*, for thy ſeruant commeth: I am willing, helpe my vnwillingnes.

Thus the faithfull depart in another ſort, with ſuch peace & ioy round about them, that all which ſee, wiſh that their ſoules may followe theirs.

Stophow & Hayrick[A]
Heis boo

A Letter written to ones freende in his ſickneſse.

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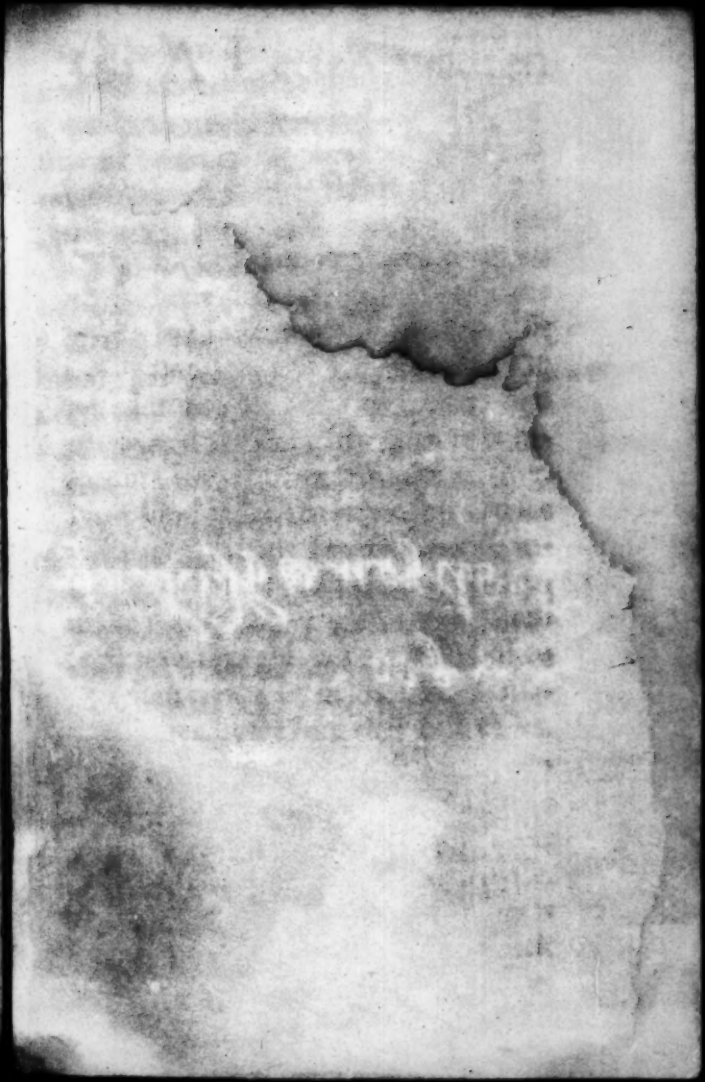
BEloued, I maruell not that you haue paine, for you are ſicke: but I maruell that you couer it not for offence, becauſe the wiſedome of a man is to bite in hys griefe, and alwaies to ſhew more comfort in God, than paine in ſuffering. Now God calleth to repetitions, to ſee whether you haue learned more conſtancie thā others; if ſicknes be ſharp, make it not ſharper with frowardnes: but know that this is a great fauour to vs, when we die by ſicknes, which maketh vs readie for him that calleth vs. Now you haue nothing to thinke vpon but God, and you cannot thinke vpon him without ioy: your greefe paſſeth, but your ioy will neuer paſſe. Tell me (patient) how many ſtripes is heauen worth? Is my freend only ſick

in the world, or his faith weaker than others? You haue alwaies praied *Thy will be doone*, and nowe are you offended that Gods will is doone? Howe hath the faithfull man forgotten that all things (euen death) turne to the beſt to them that loue God? Teach the happie (ô Lord) to ſee his happineſſe through troubles. Euery paine is a preuention of the paines of hell, and euery eaſe in paine, is a foretaſt of the eaſe and peace and ioyes in heauen.

Therefore remember your owne comforts to others before, and be not impatient, when there is moſt need of patience, but as you haue euer taught vs to liue, ſo nowe giue vs an example to die: and deceiue ſathan as *Iob* did.

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